

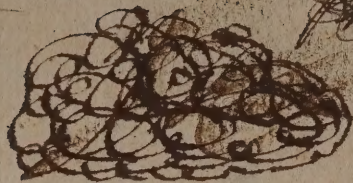
Ed. Kent. Wright.

*The Gift of Ed. Kent. Wright.
1790*

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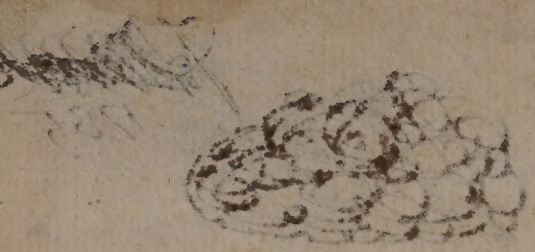


at Band



~~1735~~
1735

Henry Broadley
Lin. Coll.
Cambridge



mentum vocat. Quia in istis in dicto Comitatu nostro
est, ac etiam in illius iura & prope dictam Civitatem
nostri Capituli, nec non omnes & omnimodas decimas ecclie
sive Responde in istis de Capite in dicto Comi-
tatu nostro sunt. Quia quidem decimas predictas cum suis per-
tinentiis dictis super Monasterio de Westby dudum spectabant &
pertinebant, aut parcelle possessionum eisdem super Monasterio
pertinebant.



PLATE

LONDON: Printed by John Mearns, living on
Great Tower-Street, Marshfield, Middlesex.

THE
HISTORY
AND
ANTIQUITIES
OF THE
ABBAY and CHURCH of *Faversham* in *Kent*;
OF THE
Adjoining PRIORY of *Davington*,
AND
MAISON-DIEU of *Olpyng*,
AND
PARISH of *Botton* sub *le Bleyne*.

To which is added

A Collection of Papers relating to the Abbey, &c. and of the Funeral Monuments and other ancient Inscriptions in the several Churches of *Faversham*, *Shellwich*, *Botton* under *le Bleyne*, *Olpyng*, *Graveney* & *Thowley*, with the charitable Benefactions thereto given.

Antiquitates, seu Historiarum Reliquia, sunt tanquam Tabula Naufragij quas homines industrij et sagaces ex Genealogijs, Fastis, Titulis, Numismatibus, Archivis, et Instrumentis tam publicis quam privatis a Temporis Diluvio eripiunt et conservant. †

*Bacon de Augment.
Scient.*

Printed M. D. CCXXVII.

THE
HISTORY
AND
ANTIQUITIES
OF THE
ABBAY and CHURCH of Evesham in Kent
OF THE
HISTORICAL PRIORY of Evesham





To the Right Honourable

L E W I S

*Earl of ROCKINGHAM in the County of
NORTHAMPTON, Lord Viscount SONDES
of LEES-COURT, and Baron of
THROWLEY in the County of KENT,
Lord of the HUNDRED and
MANNOR of Faversham;*

The following History of the late ABBEY of
Faversham, &c. is most humbly dedicated by

HIS LORDSHIP'S

Most dutiful and most obedient Servant,

JOHN LEWIS.

P R E F A C E.



IS an Observation of the learned Lord Bacon that Antiquities are as it were the Boards or Pieces of a Wreck which industrious Men take up and preserve out of Genealogies, Registers, Inscriptions, Coins and Instruments. Such a Collection have I made here. The Reader will find in the following Papers what Mr. † Southouse, his Son † Filmer, and the late Mr. * Lees and Mr. * Nicholas Battely had pickt up and saved of the Remains of the Abbey of Faversham, the neighbouring Priory of Davington and Maisson Dieu, or Hospital of Ospringe. To these Collections of Theirs I have added a few of my own, with an Account of the Church and Free-School of Faversham, the funeral Monuments, and ancient Inscriptions in the several Churches of Faversham, Shelwich, Preston, Ospringe, Bocton subtus le Bleyne, Herne-Hill, and Throwleigh, and of the pious and charitable Benefactions given to the said Parishes, according to the best Account I could get of them.

† Monasticon Faversham.

† Papers MS penes Joh. Godfrey, Esq;

* In an interleaved Monasticon, &c communicated to me by Mr Lees penes filium ejus.

In collecting these last, I confess I've had this View; Not only to preserve the Memory of the good Benefactors, and prevent the Benefactions themselves from being imbezzeled and lost, but to shew how weak and groundless the Reproach is which the Papists often cast on us Protestants, and by which they deceive the Ignorant and Unthinking, viz. That we have been very defective in charitable Donations ever since we reformed from the Church of Rome. But here it will be shewn in the Instances of two or three Country Parishes how false and groundless a Reflection this is. Not only have

we exceeded them as to the Direction and Design of our Charity, which is less selfish and superstitious, but we have even surpassed them in the Value and Quantity, in the same Proportion of Time. What was commonly given in the Times of Popery was either for the Maintaining of Lights and Ornaments of Altars and Images, or for singing Masses and Diriges for their own and their Friends Souls. Some Legacies were now and then left for the Repair of the Church and High-ways, and a Dole of Bread for the Poor. I have learned Dr Wicklif objected this to the popish Prelates of his Time, That 'they deceived poor Men of their Alms, in making them give their 'necessary Livelihood to their Cathedral Churches that had no need ; 'to the Curiosity of gay Windows, and Colours and Paintings and 'Babwyries, and to finding Wax to burn before Images, to the neglect of doing their Alms to their poor Neighbours that were bedrid, feeble, and crooked, and blind, and therewith had nought of 'their own' So a preaching Frier is represented as wheedling out of his Money a poor Man,

Life of Dr.
John Wicklif.
P 274.

Pierce the
Ploughman's
Creed.

— a pure pore Man, that may * onethe pape
Vall his Rent in a Pere, and half ben bphynde,

by promising him his Picture painted and his Name written in Letters of Gold in one of the Windows of their Church or Convent :

And mighten thou † amenden us With money of thyw owen
Thou shouldest knel bifoze Chyrist in Compas of Gold,
In the wyde window wel neigh in the mydel,
And Saint Francis hymselfe shall folden the in his Cope,
And present the to the Trynite and pray for thy synnes.
Thy Name shall noblich ben wyrtten and wrought for the † Dones
And in remembrance of the * prayd there for ever.

* scarcely. † help, assist. ‡ nonce, purpose. * read.

Here we see the true Original of our fine painted Glass Windows, the Destroying of which has so childishly been lamented. But now Protestants Alms are better directed. As they are not given for purchasing such Bawbles and Play-things, but to feed the Hungry and cloath the Naked, and entertain the Sick and the Stranger, (Some of the Ends proposed in the first Foundations of these Monasteries however they came afterwards to be abused) so they are distributed upon a higher, more noble and disinterested Principle: Not to gratify the Vanity and indulge the Pride of the Givers, but out of Honour, and a Principle of Love and Gratitude to their Redeemer: Since forasmuch as they do these kind Offices to one of the least of his Brethren, they do them unto Him.

Monasteries, however the Pomp and Stateliness of their Structure may affect vulgar Eyes, and their Ruines therefore be regretted by such as only regard them in this View as noble Buildings of ancient standing; Yet considered only as charitable Foundations, without Reference to the false and superstitious Ends for which they were built and endowed, viz. Praying Men and Womens Souls out of Purgatory, and making them Partakers, as was vainly pretended, of all the Prayers, Vigils, Fastings, Alms and other good Deeds of the Monks, &c. must be a very improper Charity in this Age to People in our Circumstances. A Country that depends so much upon Trade as ours does, loses by every Hand that is unnecessarily exempted from the publick Service. The Erecting such Foundations then as should consist of Men properly of no Profession or Business at all, must be, instead of a Charity, a Nuisance to the Publick, a depriving and robbing it of so many Hands which might be serviceable to it in proper Employments.

Bp. Bisse Sermon to the Sers of the Clergy.

Bp. Sander-son's Sermons.

But however improper and perverse a Charity such Foundations would be in this present Age, it mayn't be so unseasonable perhaps,
to

*Review of the
History of En-
gland, &c.
Essay of the an-
cient and pre-
sent State of
Stamford.*

*See Vicaria
Leodenfis, &c.
P. 41.*

to relate the *History* of them, (when its become vulgar to be zealously affected with their *Dissolution*, and as a Mark of this Zeal to cast out the most bitter and unmannerly *Reproaches* on the mighty Prince who dared to lay them in Ruines ;) was there no other Reason than to guard against our Fondness for such *Superstitious Vanities*, and making again an *Affinity* with the People of such *Abominations*, as, in the Words of one of our own Poets, Promised their Heaven, but coveted our Earth, and made Toys and Baubles a great, if not the chief, Part of Religion.

To these Gleanings, I have added a Collection of Papers relating to the Abbey and Church of Faversham, &c. the procuring of some of which has been not only a Labour, but an Expence.

This is what the Reader may expect from the following Book. I have nothing more to add but my Thanks to those few Gentlemen, Clergymen and others who have been so kind as to encourage this my Design of preserving, as well as I could, the *History* of these few Places of a County to which I am so much obliged, and to help me in bearing a Part of the Burden of the Expence which I have been at. For I can very truly say, Sic Nos non Nobis.

St. John Baptist's Day, 1727.





FUNERAL MONUMENTS

In the CHURCH of

Faverham.

In the High Chancel.

On two Plates of Brass fixed to a flat Stone.

Faverham.

*Ecclesiast cap. 7. d. Mortuo ne prohibens
gratiam. Ecclesiastici 3. 8. h. neque despi-
ciens sepulturam ejus.*

*Sepultura Edmundi Blakwell armigeri
Jurisperiti, qui obiit 18^o die Februarij anno
a Virgineo partu, 1572.*

*On a brass Plate on a flat Stone over which is the Effigies of
William Thornbury in Brass.*

Hic jacet electus Willelmus Thornburp rectus
Harmoꝛe, dejectus heu ! moꝛtis vi quoque rectus.
Aprilis deno luce cessit ab hac que calendas
Anno milleno quatuor cent. his quater addas
Et istis binis vicensis vexit et annis.
Ecclesiam simul octo sedenis hic coꝛpoꝛe stamus
Cujus nos anime rogitemus cuncti potentem
Ut precibus nostris nunc misereri velit.
Vermibus ut donoꝛ, sic hic ostendere conoꝛ,
Et sicut hic ponoꝛ, ponitur omnis honoꝛ,
Hinc tu qui transis, magnus, medius, puer an sis,
Pro me funde preces, ut sit michi venie spes.

Written on a Semicirclet of Brass over his Head.

Credo in sanctam Ecclesiam catholicam
Sanctoꝛum Communionem.

On a brass Plate fastened to a flat Stone.

Hic jacet Magister Johannes Redborne, Clericus, nuper vicarius
Ecclesie Parochialis de Fabertham qui obiit xxij die Februarii, anno
domini millesimo quingentesimo tricesimo primo, cujus anime pro-
picietur deus, Amen.

On a flat Stone just by the Vestry Door.

To the Memory of Edward Hales Gent. here
interred, of this Towne twice Major, and
Captain of the select band, only Son of
Edward Hales of Chilham in Kent Gent.
by Martha Sister of Sir Charles Hales Knight.
Which Edward married Bennet Daughter of
Clement Finch of Grove-hurst in the same
County gent. by whom he had issue five
sons and seaven daughters, and died the
9th of January Anno Dom. 1634. aged
about 52 Years and wedded about 31.

On a flat Stone.

Hic jacet *Thoma Spencer* Collegij
Magdalenis Academia Oxoniensi
Artium Magister nec non Hospitii
Graiensis Comitatu Midd Juris consultus,
 qui obiit 13^o Dec. Anno } *Ætatis 36.*
 } *Salutis 1675.*

On a flat Stone.

Here lyes interr'd the Body of
Richard Stace of this Town Gent.
 who departed this Life the 6th
 Day of *February* Anno Dom. 1711.
 Aged 49 Years.

On a flat Stone.

Here lieth interred the Body
 of *Isaac Terry* Gent.
 Thrice Major of this Towne
 who died *December* the 16th, 1719.
 Aged 64 Years.

Here lye the Bodies of *Ann*
 and *Mary* Daughters of *Abrah.*
 and *Mary Terry*, *Ann* died the
 28 *August*, 1721 aged 9 Yeares
 3 Months, *Mary* died *August*
 25, 1721 aged 7 Years 4 Mon^s.

Also neare this Place lieth the
 Body of *Isaac* their Son who
 died *June* the 1st 1711, Aged
 2 months 4 days.

Written round the Verge of a flat Stone.

Here lieth the Body of *William Diconson* of *Faversham* gent who deceased
 the 12th of *September* 1637 aged 34 Yeares, he had issue by *Joane* his wife
 three sons and two daughters.

On a flat Stone.

Here lieth the Body of *William*
Lewis gent deputy victualler to the
 King's Navy Roiall at *Chatham*, He
 had two wives *Joan* and *Elizabeth*.
 by *Elizabeth* he had three sons
Saint John, *William* and *Steven* he
 left this life the 14th of *October*,
 1638.

*In the North Chancel.**On a Mural Monument fixt to the North Wall.*

M. S.

Juxta situs est

Thomas Napleton de *Faversham* Ar.
 e vetusta Familia de *Napleton*
 de *GRAVENY* oriundus :

Vir honesti generis,
 et antiquæ probitatis ;

Qui se omni vita talem gessit,
 Quales alij volunt videri.

Militiæ artium fæliciter sciens
 Militarem honorem decoravit magis
 Quam fuit ab ipso decoratus,

Non tam titulo quam virtute Capitaneus.

Bis prætor factus ad honesti cultum,
 Authoritate duxit, prævit exemplo.

Peritus belli, studiosus pacis
 Utriusque laudes diversas unijt,
 Unitas reportavit.

Diuturniore hac luce dignissimus,
 Nisi quod in meliorem ut migraret,
 visum est Deo.

imature nimis mortuus,
 Ut quem omnes cupiunt diutius vixisse
 Nec intempestive tamen,

Quia bene vixit.

Fælicem sibi, flebilem suis
 Exitum invenit.

A. D. 1679. Ætatis suæ 46.

In tam chari conjugis memoriam Monumentum
hoc poluit *Elizabetha* uxor, *Johannis*
Knowler de Hearne de Stroode in agro
Cant. Gen. filia unica.

On a flat Stone.

In spem lætæ Resurrectionis
Hic jacet *Marcus Trouts*, Armig.

Vir Regi et Ecclesiæ fidus,
Amicis hospitalis et cordatus,
Ab omnibus desideratus
Invisus nullis.

Obijt 24 die *Septembris*

Anno } *Salutis* 1683.
 } *Ætatis* 45.

On a flat Stone.

Here lyeth buried the Body of
Marke Trouts late Jurate and once
Major of this towne who departed
this Life the 31st of *May* A. D. 1636.
aged 56 Years, he had Issue by *Ana* his
wife 3 sonnes, *Jn^o*, *Marke* and *William*.

On a brass Plate in the middle of the Stone.

Rest, happy man, for while thou didst remaine
With us, noe rest nor ease thou couldst obtaine,
Death's part is acted then from sorrowes cease,
Our Hopes are firme that thou doest rest in peace.

On a flat Stone.

Hic jacet *Thomas Napleton* Armiger
ob. 6 Feb. 1721, ætat. 61.

On a mural Monument fixed to the East Wall.

Memoriæ sacrum
Viri sui seculi fiderisque felicis
Johannis Trouts Armigeri.
Qui quondam patria rebusque derelictis

Regem

Regem serenissimum *Carolus* exultantem,
 Exul vel spontaneus comitatus est.
 In temporibus tam nubilis quam serenis
 Spectatæ fidei signalia plurima
 ubivis approbavit.

Hinc Rege redeunte *Britannia*
Britanniaque sibi met ipsæ

Ter prætor hujus municipij nec non ejusdem Centurio
 • meritissime evasit.

Carolista stetit hic sincerus,
 Malleusque in Orbicipites egregius
 Rex suus Curiaque Dynaste
 ad mensam nonnunquam suam
 gaudebant invicem.

Et ut exemplaris Fidelitas in publicum spargeretur,
 Regis et Reginae vectigalium communium
 per *Cantiam*, *Surreiam* et *Sussexiam*
 Receptor publicus emicuit.

Qui denique

Ut pauperibus in vitâ se patronum exhibuerat
 Sic iisdem post mortem stipendium annuale
 Idemque hujus Ecclesiæ Vicarijs
 Testamento in perpetuum transcripsit.

Et sic

Operum bonorum, dierumque satur
 Annos peragens lxxvii

Anno Christianæ salutis MDCLXXV
 Vivis excessit.

In piam cujus commemorationem
 primogenitus solusque superstes

Marcus Trouts armiger Officij patris merito compos

Amoris, Doloris, Honoris et ergo

Hoc qualecunque Memoriale

pie

parentavit.

*In the South-Chancel.**On a mural Monument fastened to the East Wall.*

Here lieth *John* * *Cassock* the elder
 late Jurate and twice Mayor of this
 Towne and Captaine of the select band.
 Who died the 26 day of *February* 1613.
 being about the age of Threescore and
 one : and *Alice* his wife who died the
 third day of *March* 1613 being about
 the age of threescore and nine ;
 they were married some fourty
 Years, and had issue fower sonnes
John, Mayor at the time of their
 death, *William*, *Daniel*, *Abraham*,
 and two daughters *Bennet* and
Elizabeth.

Hee that with zeale did oft frequent this place,
 Hee that with grave aspect the bench did grace,
 Hee that for justice was the most severe,
 Hee whom the good did love, the bad did feare,
 Hee that by virtuous wife had hopeful race,
 That liv'd to see their son in Father's place,
 That fourty years had born the marriage yoke,
 Lo here's interr'd by Death's attending stroke.
 And that's most strange, 'er much they gan to wither,
 Envious Death surprized them both together.
 For both took leave, a thing not often seen,
 Of World's delights, and but fower dais between.
 Like doleful turtle having lost her mate,
 Made all of love she moaning yields to fate.
 As if she vow'd that palefac'd death with sword
 Should not divide them ne from bed nor board.
 From bed, for both rest in still sleeping tomb,
 Waiting the last, and saints most joiful doom.
 From board, for both fare down (where angels gather
 The guests) in heav'n at board with *Isaac's* father.

On

* In the Grant of Arms made to this Gentleman by *William Segar*, Esq alias *Garter* principal King at Arms dated *August* 10th 1614. his Name is written *Castelock*, and it is recited that his auncestors came to inhabit in *Kent* by reason of their Uncle who was Lord Abbot of *Faverham* Abby before the Suppression.

On a Monument fastened to the same Wall, within an Oval.

Here lyeth
interred the body
of *John Caslocke Esq;*
late jurate, twice Major &
Captain of the select band of the
Town of *Faversham* in the County
of *Kent*; He took to wife *Bennet* one
of the daughters and coheirs of
Thomas Cole of the said Town gent.
by whom he had issue 3 sons and
4 daughters, and after her decease
he happily married *Alice* one of
the daughters and coheirs of
Samuel Harvard of the Isle of *Hart*
in the said County gent. and died
on the xxii day of *September* in the
lxxviith yeare of his Age, Annoque
Domini M.D.C.LI. His perpetual legacy
to the poor records his piety,
and to his Fame his surviving
Wife has erected this
Monument of her last-
ing love, both
sacred to
Memory.

On a flat Stone just by.

Here lyeth interred the body of
Stephen Blankett gent twice Major
who departed this life the twenty
first of *Feberarie* 1684.
and in the 66th yeare
of his Age.

On a flat Stone.

Here lieth the body of
Abraham Knowler son of
Master *John Knowler* of
this Towne who departed this

Life the twenty third of *October*
 Aged 31 Yeares and in the
 Year of our for ever blefs-
 ed Lord and Saviour Jesus
 Christ, 1672.

On a flat Stone.

Thomas Lees.

ob. 25. Nov. 1724 Æt. 75.

Tonfile cum *Caroli* cervicem caderet agmen
 Heu! mihi nascenti vix arrisere parentes.
Oxonia postquam spirabat lætior aura
 Me generosa domus *Chichelej* cepit alumnum,
 Auctum deinde gradu gemino pars provida cœtus
 Sanxit in hac villa pleno me jure Scholarcham.

Limite vicino mihi porro creditur * bina est
 Eurum versus abhinc Ecclesia, nempe laborem
 Esse Vice pensum voluit Deus, unde soluto
 Si mihi cum Christo requies, sit gloria cœli.

* *Graveney &
 Goodnestone*

On a flat Stone.

Here lyeth buried the
 body of *Mary* wife of
John Knowler one of the
 jurats of this Towne
 who died the 21st of
February Anno 1661
 Ætatis 59. She was
 eldest daughter of
Francis Pordage by
Elizabeth his first wife
 one of the daughters of
John Caslock one of
 the jurates of this Towne
 who died Anno Di. 1613.

On a flat Stone.

Here lyeth buried the body
of *Mary* the wife of *Philip Butler*
daughter of *John Knowler*
jurate. Baptized the 18th of *June*
1645. deceased the 8th of *May*
1676 leaving behind
her three sonns

Philip,
Robert,
& *Michael.*

On a flat Stone round the Verge in Brass.

Hic probus et dignus, vir honestus, amansq; benignus,
Ut vere scitur, *Semanus Tong* sepelitur,
Hic vir opportunus, Baro de portubus unus,
In *Thughleigh* natus fuit, in *Feverhamq;* moratus.
Mortuus ipse die celsa fuit *Epiphanie*
Anno milleno & quater, quarto quoque deno,
Hujus *Semani* fuerant quadraginta bis anni
Tempus in hac vita, sibi coelica sit via scita, Amen.

*On a Label from the Mouth of his Portraiture in Brass on the middle
of the Tomb Stone:*

God sende us hevene.

On a flat Stone.

Here lyeth the body of
Susan Bunce the Wife
of *Stephen Bunce*
who dyed the 21 of
Sept 1690. Aged 4
Years and left 5 children.

On a flat Stone

Here lyeth interred the body of *Richard*
Reynolds Citizon and Saltar of *London*
aged neare 63 who departed this Life
the 16th day of *September*

1661.

Thus

Thus Youth and Age and all things pass away
 Thy turn is now, as his was Yesterday.
 To morrow shall another take thy room
 The next day he a pray for wormes become :
 And on thy dusty bones shall others tread
 As you now walk and trample on the dead ;
 Till neither signe nor memory appeare
 That you had either burth or being heare.

In the North Cross Isle.

On a brasse Plate fastned to a flat Stone.

Hic jacet Willielmus Iedes qui obiit die Sab-
 bati ante festum omnium sanctorum anno
 domini millesimo ccccxix^o cujus anime
 propicietur deus. Amen.

*On a Brasse Plate fastened to a flat Stone, over which is the Pourtraiture
 of Alice Mashin in Brasse, with the Representation of ten Sons on
 her Right-side, and five Daughters on her Left.*

Hic jacet Alicia quondam uxor Willielmi
 Mashin que obiit xv^o die februarii anno
 domini millesimo ccccxix^o cujus ani-
 me propicietur Deus, amen.

*On a Label from her Mouth, Libera nos, salva nos, iustifica nos,
 O beata Trinitas.*

On a brasse Plate, &c.

Hic jacet Henricus Page Armiger qui obiit in
 crastino animarum Anno Domini Mccccxxxiv
 cujus anime propicietur Deus.

In the days of Henry the Fourth the Navy of the five Ports under the Conduct of this
 Henry Page took a Hundred and Twenty French Ships all laden with Salt, Iron and
 Oyle, and no worse Commodities.

*Lombard's
 perambul.
 p. 125.*

On a brass Plate, &c.

Pray for the Soules of John Bellinger and Anne his wife, the which John deceased the xii of August Anno Domini mccccxcix of whose soules the Lord have mercy

On a brass Plate, &c.

Hic jacet Henricus Pap qui obiit in ———
 ——— beate Marie An^o Dom m^occccxix cujus ani-
 -me propicietur Deus.

On a brass Plate, &c.

Hic jacet singulare indolis exemplum *Johannes Upton* generosa familia oriundus. Vir magnis negotijs par adeoq; magno reipublicæ dispendio ipsius munij ignotus, utpote qui mirabili ingenij sagacitati literas tum humanas tum divinas adjunxerat. Primitias juventutis *Academia Cantabrigienſi* dicavit, paulo post ad Jurisprudentiæ cognitionem aspiraturus, et nequid Viro omnibus numeris absoluto deesset, perdiscendis etiam exterarum gentium moribus egregie navabat operam, Illinc reversus uxorem duxit *Margaretam Sethe de Herne*, uxorem tali viro dignissimam. E quâ postquam duos filios *Johannem & Jacobum*, tres vero filias *Martham, Catharinam, et Annam* suscepisset, omnesque (*Martha* excepta quæ infans triduana mortua est) ingenue et libere educasset, fatis nimis præpropere concessit *Maij 24, Anno Ætatis 53, salutis 1635*, vitamque quam prudenter semper & sapienter instituerat, summa pietate et religione clausit.

On a brass Plate, &c.

Here lyeth the body of *Thomas Napleton* the elder one of the Jurates of this Towne of *Feverſham*, and some time Mayor of the said Towne. He deceased the 30th of *September* Anno 1625.

On a flat Stone just by.

Here lyeth the body
of *Stephen Napleton* (second
son of *Thomas Napleton Gent.*
and *Anne* his wife) late of
Faversham, who departed
this life the 24th day of *July*

1663

Aged 28 yeares.

On a flat Stone just by.

Here lyeth the bodie of *James*
Baldock Brewer of this towne
who died the 8 of *Feb.* 1673 aged
33 yeares.

A man once flourishing
like the laurell tree,
but soon cut downe
by death in his prosperity.

On a flat Stone

Here lyes *William Varham*
Gent. who dyed *Feb.* 12. 89
aged 57 yeares & 11 mont.

On a flat Stone.

Here lieth buried the Body of *Elizabeth*
Sowthouse wife to *Thomas Sowthouse* of
Faversham Gent. daughter of *John Crude*
of *Milton Gent.* deced. She had Issue *Thomas*
and *Elizabeth* and departed this life the 18th
day of *April* Anno Domini 1646.

On a brass Plate fastened to a flat Stone.

Hic jacet *Alionora* que fuit uxor *Joannis*
Knotte civis et pistoris *Wondoun* que obiit
xxi die mensis *Julij* Anno domi. millesimo
ccccxx^o cujus anime propicietur deus. Amen.

On a Monument fixed to the West-Wall of the little Chancel up a Step Westward.

M. S.

Juxta hunc parietem deposuit exuvias
 Carnis *Thomas Southouse* Armiger ab antiqua
 Stirpe de *Southouse* de *Selling* in agro *Cantiano*, per
 connexas propagines successive oriundus, qui
Abbatiam Fauershamiensem inter rudera sua, et
 Cineres tabescentem literatis scriptis a macie
 temporum asseruit, deinde
 in eruendo antiquas quinque portuum immunitates
 indagator acerrimus, in enucleando latebrosa
 Legum volumina eviscerator assiduus, et in
 extricando nodosas juris-prudentiæ disceptationes
 explorator infractus. Qui postquam alia
 politioris literaturæ evulgaverat specimina,
 Fato inopino correptus, et eodem paulo
 post extinctus, eruditam animam Deo
 transmisit.

In-cujus memoriam *Elizabetha*
Southouse vidua superstes hoc monumentum
 Amoris sui juxta ac doloris tesseram
 Lugens posuit.

On a flat Stone in the same little Chancel.

Here lyeth *Abigaile* the wife of *Thomas*
Southouse Gent. the daughter and co-
 heire of *Samuel Hayward* Esq; who
 departed this Life the 27th of *Aprill*. 1669.

On a flat Stone, &c.

Here lyeth interred the Body of *Eliza-*
beth Southouse eldest daughter of
Thomas and *Elizabeth Southouse*
 who died the 7th day of *December* 1682.
 aged 15 years and ten months.

On a flat Stone, &c.

Here lyeth interred the body of *Thomas Southouse* Esq; who deceased the 5th day of *October* 1676 aged 35 Yeares and 6 months, he left issue *Thomas, Filmer, Elizabeth, Anne, & Mary.*

On a flat Stone, &c.

Here lyeth the Body of *Boys Owre* gent: Son of *Alexander Owre* gent deceased, and *Margarett* his wife daughter of *Vincent Boys* Esq; likewise deceased, who departed this life the 5th of *September* 1650, and in the 67th year of his age.

On a flat Stone, &c.

This stone was laid in memory of *Mrs Jane Day* a maiden of good parentage, who dyed in the faith of *Christ* the 24th day of *January* 1684 aged 25 yeares.

On a flat Stone, &c.

Here lyeth the body of *Marke Cullen* Juratt, and sometime Mayor of this Towne. He dyed on the 2d day of *November* 1678 and in the 56th Year of his Age. He married *Elizabeth* eldest daughter of *John Knowler* Juratt and thrice Mayor of this Towne and had issue by her *John, Mary, Abigaile, Elizabeth, Anne, Susanna, Marke,* and *Sarah.*

Here also lyeth the body of *Elizabeth* wife of *Mark Cullen* the elder Gent. who departed this life the 6th of *August* Anno Dom. 1697. aged 70 years.

On a flat Stone, &c.

Here lieth interred the body of *Robert Knowler* Gent. eldest son of *John Knowler* Gent. of this Towne, who had issue by *Katharine* his wife four children, *John, Robert, Mary, and Katharine.* He departed this Life the 6th of *June* Anno Dmni 1675. Aged 47 yeares.

Here also lyeth *Katharine* his wife eldest daughter of *Boys Owre* Gent. deceased 28th of *December* A. D. 1690 in the 67th year of her Age.

On a flat Stone, &c.

Here lyeth *Sarah* the wife of *Francis Waterman* of *Faversham* Gent. who departed this life the 28th day of *Aprill* 1694. Aged 61 yeares & 7 months.

On a standing Monument placed against the East-Wall of the North-Iſle on which Mr. Fag is represented in Stone lying at length.

Edwardus Fagg Armiger

Accademia Cantabrigienſi, acumine ingenij, literarum proſectu, Speque futura clarus. In exteris regionibus, tum mores tum Leges observando maximo prudentiæ incremento judicium auxit. Cum Anna Theobald Nevison de Eſtri Armigeri relictâ vitam jucunde peramanterque traduxit. Ex qua filium filiaſque ſuſcepit duas, viduatam tandem ab anno cidiꝝxciiiii ſtudio laudabili et negotijs gravioribus traduxit. Admodum prudens, ſuis perbenignus, omnibus hoſpitalis. Anno ætat. ſuæ 58. ſenium confecit A. D. cidiꝝcxviii.

Memoriæ Sacrum

Maria et Anna filia et hæredes ſuperſtites in honorem tanti patris mæſtæ poſuerunt.

On a small Pillar on the Right.

*Anna Theobald Richardi
Theobald de Seale apud
Cantianos Armigeri
Filia, primò Thomæ
Nevinson de Eastry
Armig, desponsata,
decima suscepta
prole, propter summas
animi corporisque
dotes maternamque
suavitatem hanc
meruit commemorationem.*

On the Left.

*Michael Fag militiæ
ergo ad provincias
unitas profectus
honorem quærens, mortem
invenit immaturam
et in Civitate Ultra-
jectensi manet
sepultus,*

In the middle Space.

*Round the Verge of a flat Stone laid beneath the Passage into the
High Chancel, over most Part of which the Commoners Seats are placed.*

*Pray for the soule of Richard Colwell
which died Mayor of Feversham the 12th day of
June in the Year of our Lord God
and all chryſten ſoules Thou have mercy, Amen.
the Remainder is covered by the Pews.*

*On a brass Plate on the Tomb which is now covered by the Pews, but
the Inscription is thus copied by Weever.*

*Whoso him bethoſt inwardly and oft
how hard it were to flitt from bed unto the pitt
from pitt unto peyne that nere ſhall ceaſe certeyne,
He wold not doe one ſinn, all the world to winn.*

On a Brass Plate, &c.

*Hic jacet Rogerus Harryſon quondam iſtius Ville
piſtor et Alicia et Alconora uxores ejus, qui quidem
Rogerus obiit xi^o die Nobembriſ Anno Dni mccccxvi
quorum animabus propicietur deus Amen.*

On a brass Plate, &c.

*Hic jacet Willielmus Hpton qui obiit in Feversham
Anno Dmni mccccxiiij cujus anime propicie-
tur Deus.*

On a brass Plate, &c.

Hic jacet Alicia quondam uxor Willelmi Apton que obiit xxiiij^o die Septemb^{ris} anno Domini m^occccxix. cuius anime propicietur deus.

On a brass Plate, &c.

Holme

Hic jacet Dionesia quondam uxor Johannis Holme unius Clericorum in Banco serenissimi principis Domini nostri Henrici septimi que quidem Dionesia obiit iiij^o die mensis martii Anno Domini m^occcc^oxvij^o cuius anime propicietur deus, Amen.

In the South Cross Isle.

On a brass Plate, &c.

Hic jacet Elizabetha Wythiot uxor Roberti Wythiot una filiarum Joannis Bromston nuper de preston juxta Feversham armigeri, que quidem Elizabetha obiit undecimo die mensis Julii Anno Domini millesimo quingentesimo 2^{do} cuius anime propicietur Deus, Amen.

On a brass Plate fastned to a flat Stone, over which was the Effigies of Agnes Feversham in Brass (now worn or taken away, only the Label which came out of her Mouth left, on which are these Words, Miserere mei Deus.)

Hic jacet Agneta quondam uxor Johannis Feurtham que obiit 16^o die Septemb^{ris} A^o Domini M^occccxxvij^o cuius anime propicietur Deus, Amen.

In Brass round the Verge of a very large Stone on which are the Portraits of Henry and Julian Hatche in Brass, &c.

Under this stone lyeth buried the body of Henry Hatche merchant adventurer late of this Towne and Lybertye of Faersham Jurat and one of the Barons of the fyve ports, whiche was during his lyffe a greate benefactor to thys church, and

to the towne. Whypch Henry deyped the xth day of May
in the pere of our lord god a Mccccxxxiiij, and
also here lyethe the body of Julian the wyfe of the
said Henry Hache, which Julian departed the
— day of * — in the year of our Lord god a
M.ccccc. on whose soules Jesu have mercy. Amen.

* The Dates
omitted.

On a brasse Plate fastned to a flat Stone.

Orate pro animabus Joannis Wygmore generosi,
quondam socii de Grays-Inn, et Edithe consortis
sue, et omnium filiarum suarum ac Ricardi
filii ejus, qui quidem Joannes obiit xxvi die men-
sis Octobris Anno Domini millesimo cccc^oxcij.
quorum animabus propicietur Deus, Amen.

*On a brasse Plate &c. over which is the Pourtraicture of John Haywarde
in his Mayor's Robes:*

Here lieth buried the body of John
Haywarde sometime Mayor of this Towne,
who deceased the fourth of September, 1610,
and married Anna Cole daughter and
coheir of Thomas Cole, and had by her
issue 3 sons & 3 daughters of wch William
the eldest was likewise here buried
the 29th of July in the same Year.

On a flat Stone.

Christophorus jacet hic Anna cum conjuge Finchus
Oppiduli Major qui quater hujus erat.
Obiit prætor quartum
Feb 1. 1607.

A Scutcheon and underneath

Amborum sunt hæc insignia prisca parentum,
Qui simul hac tristi contumulantur humo.
obiit Anna Mater post
part. octav. 1 Sep. 1592.
Parentibus opt. posuit Marcus filium minimus.
D 2

On a brass Plate, &c:

Here lieth interred the bodie of *Zurphania Wood* late wife of *John Wood* the younger of this towne gent. and daughter to the right worshipful Sir *Christopher Clyve* Knt. she was borne at *Zurphen* in *Gelderland* and dyed in child-bed the 26th day of *October* 1635. being 19 yeares of age at the time of her death, leaving issue one only daughter named *Zurphania*.

Round the Verge of a flat Stone:

Here lyeth buried the body of *John Wood* late of *Faversham* gent. who dyed the 25th day of *July* 1640 and had issue by *Zurphania* his wife and daughter of Sir *Christopher Clyve* of *Preston* Knight one only daughter *Zurphania* *Ætatis* sue 25.

On a flat Stone.

In memory of *Samuel Deale* of this Towne Carpenter, and sometime school-master, who died *Octo.* 29, 1720 in the 40th year of his age, and left issue 3 sons viz, *Sam^l*, *Tho:* and *Dan^l*.

On a flat Stone.

Here lieth *John Saker* buried

A Lamb for lenity here lies,
for to be viewed with living eyes,
And to allure to lowliness,
when swelling pride is in excess,

Round the Verge of a flat Stone.

Here lieth the body of *Nicholas Ady* of *Feversham* gent. who deceased the 27 of *July* 1637 aged 63 years, He had issue by *Jane* his first wife 4 daughters, and by *Alice* his second wife one sonne.

Round the Verge of a flat Stone.

Here lieth the body of *John Besbeeck* who was twice Mayor of this Towne, who had to wife *Mary* by whom he left 4 sons and one daughter, his second wife *Martha* by whom he had one daughter, he died the 12th of *June* 1631. Ano *Ætatis* 43.

On the Side of An Altar-Tomb set against the South Wall.

Anthony Deale sometime Mayor died the 23^o day of *May* 1604 and *Anna* his only daughter and heir the 5th of *September* in the same Year.

Death hath added to the Ornament of this place the worthy Memoriall of *Samuel Hayward* gentleman sometime Juratt of this Towne and once Mayor. He married *Elizabeth* the daughter and sole heir of *William Lemon* of the Isle of *Graine* Gent. and had by her issue one son & two daughters, *William*, *Alice*, & *Abigail*, the which *Elizabeth* he buried & took again to wife *Barbarie* daughter of *John Castlocke* of this Towne Gent. & had issue by her only one son named *John*. He departed this life the 17th of *Aprill*. 1633.

On a Monument fixt to the South-Wall, in which are the Effigies in Stone of Thomas Mendfield, Esq.

Obijt 29^o Mensis Julij
A^o Etatis

In obitum memorandi viri *Thoma Mendfield*
hujus emporii pratoris prudentissimi
monumentum

A^o Dni et Magistra-
sua 46.

I've transferib-
ed this Inscrip-
tion as it is cut
on the monu-
ment, tho' it
is apparently
very faulty.

Sape genus memorant, lector prostrate, parentum.

Dixit et hoc majus nobilitate mihi

Ille satis patris ficabat munere dives,

Clarior a patriæ munere factus erat

Mendfeldus micuit bis prator liminis hujus,

Bis *Cantabrigiæ* claruit arte sua.

Integritatis erat studiorum pacis amator.

Talibus ergo Viris Vir redamatus erat.

Perelebris portus antiqua per opera not.

Colloquique tulit, consilijque decus,

Omnibus omnino pro gratis grata rependit

Pauperibus populi voce patronus erat

Nec populus tantum, testes testantia liquit

Munera sex viduis quæ tribuenda monent.

Est Viduæ suæcuique domusnumus que per annum

Silicet hoc vere religionis opus.

Doctus et ut doctis aliquid concedere possit,

Illius aucta magis Bibliotheca libris.

Scriptor ego hæc restor peracuta tempore febris

Voce Deum rogans talia dicta dedit,

Magne Deus! qui multa mihi qui magna dedisti,

A te quæ data sunt, da bone, posse dare,

Magna sed hunc rerum Mater istunc abdidit alvo,

A Domino donec buccina surge sonet.

Sed neque sic lateat, nam lecto carmine vivat,

Non secus ac vivos, viva perosa virum.

A pillar of the famous ports,

A patron of the feeble poor,

A pattern for the fading rich,

Lies here obliged to Death's lore,

The ports, the pore, the rutch & all

Lament & languish with his fall,

But God doth give & God doth take

Whom God will have none must forsake.

On a plain Table of Marble fastned to the West-Wall of the Nave of the Church.

In a Vault on the North-side of this Church-Yard lyeth the body of Mr. *Richard Iles* late Citizen and Sail-maker of *London*, who by his last Will dated 22d of *June* 1721 gave twenty shillings p ann. to the Minister of this Parish for the time being for ever to preach a funeral sermon on the 11th day of *Feb.* in every year. To the *Clarke* for his service that day 5 Shillings. To the poor of the Parish on that day in 2d and 3d bread 10s to be distributed by the Church-Wardens & Overseers of the Poor. And to the Sexton on that day 20s on condition that he scrape and wash the Tomb, and oyle the Iron-work round it with two quarts of oyl at his own charge twice a Year, viz in *March* and *September*. And the said yearly summs to be paid out of his Estate of *Feversham* called *King's field Lands*.

And after the death of *John Major* and *Elizabeth* his now wife of *Feversham*, *Ralph Vear* and *Joan* his now wife of *Alballows Barking*, and *Isaac Morse* and his now wife of *St. Catherines* near the *Tower London*, the said Lands are charged with 3 several Annuities or yearly summs of five pounds for ever, to be paid without any deductions on the 29th of *September* and 25th of *March* to three poor Fishermen of *Feversham* commonly called *Druggers* and *Freemen* of *Harty-shore* as do not take Alms of the Parish, and as shall be thought the fittest Objects of Charity by the Mayor and Churchwardens for the time being, and the person that shall be in possession of the said Estate. And if either of such poor men when chosen shall have a wife who shall survive her Husband, then she to be paid the said Annuity for her life, and as the lives shall drop others to be chosen, so as that there be always a succession of three persons to receive the said three several Annuities of five Pounds per annum.

In the North Window of the little North Chancel are depicted or painted on the Glafs the Armes of the Families of *Sonds*, *Towne* and *Gatton*.

The glafs of the East-window is stained through with the Rebus or Name-device of *Orwell*, with the several effigies of himself, his wife and children kneeling, under which is written *Mate pro aibus Simonis Orwell qui istam fenestram fieri*—

N. B. This *Simon Orwell* was Mayor of *Favertham* 16th *Hen.* 6th 1438.

Mr *Weever* has preserved the following inscriptions which Time, &c. has defaced.

Filmer South-
ouse Papers
M S. penes
J. Godfrey, Esq

Funeral Mo-
numents
p. 276.

Hic jacet Joannes Rust Capellanus—
Mcccclxiv

Hic

Hic jacet Willielmus Porton istius Ville de Fe-
bertham Mr: et Elisabetha uxor ejus filia Marci
Hussey Mr: qui quidem Willielmus fuit istius ville
ter Major et obiit April 27, mcccclxviii.

Orate ——— Richardi gen. filii Willielmi Porton
Ar: et Johanne consortis sue ac matris sue
Elizabethhe, qui quidem Richardus fuit istius ville
Major, ob. Decemb. x. mcccc

Hic jacet Joannes Read sericus Major istius ville
de Fabertham qui obiit ——— mccccij.

In St. James's Church at Shelwich.

In the great Chancel.

Here lyeth the body of John Belke Gent.
eldest son of Valentine Belke of Shelwich
who died a Batchelour the 30th day of March
Anno Dni 1633 Aet. suae. 67.

In the South and North-Windows are the Arms of the Families
of Atte-lesse & Atte-grege.

In the little North Chancel.

On a brass Plate, &c.

Hic jacet dominus Ricardus Atte-lesse miles
et Dionesia uxor ejus, qui quidem Ricardus
obiit xx^o die Augusti Anno Domini Mccccxiv.
Quorum animabus propicietur deus.

In the South Chancel

Orate pro animabus Joannis Cely armigeri
et Isabelle uxoris sue, qui quidem Joannes
obiit ix^o die Octobris Anno Domini mccccxvij^o
Quorum animabus propicietur deus.

On an ancient Tomb shaped like a Coffin and let into the Wall,

Here gylt Ricard de Lyle.

Renard

Renauld de Deppe giff icp
Dieu de salme eit mercep

Weever
P. 274.

In St. Katharines Church at Preston near Fabertham.

Preston.

In the high Chancel round the Verge of a flat Tomb.

Collect. I. L.

Hic jacent Valentynus Batet armig. qui obiit
xx^o die Novemb^{ris} A^o dni m^occcc^oxl^o et Cecilia
uxor ejus que obiit xi^o die Martii A^o dni millmo
cccc^oxlij^o quorum animabus propicietur deus, Amen.

Upon the Tomb are the Pourtraictures of him & her standing the one on a Lion couchant, the other on a dog; to betoken the courage of the one, & the fidelity and Vigilance of the other. He is in his Taberde with Spurs on his heels. Over his head is the following Coat.



Over her head is the Coat-Armour of the *Atte Lefe* of which Family,
I suppose, the Lady was



On a brass Plate, &c.

Hic jacet Wilmus Mareps quondam honorandus
armiger Regis Henrici ^{v^{ti}} ac deinde Armiger reve-
rendi patris ac domini, Domini Henrici Cardinalis

Honorabilis.

E

Anglie

Anglie qui quidam Willielmus obiit ultimo die
 Mensis Augusti Anno Domini m. cccclix° ejus
 anime propicietur deus.

On the Tomb is His pourtraicture in brasse dressed in the habit worn,
 I suppose, by the Kings, &c. Squires: out of his mouth comes a label with
 this inscription on it; *Misericoꝝdias domini in eternum cantabo.* On each
 side of him against his Head, middle & feet are three labels in brasse with
 these Words on them, *Mercy Ihu.*

On a brasse Plate under the Effigies in Brasse.

Hic jacet Ricardus Boorne generosus, filius Jo-
 hannis Boorne de Chileng, qui Ricardus obiit viceti-
 mo octavo die Aprilis A° domini m°ccccxxij° ejus
 anime propicietur deus.

On a brasse Plate, &c.

Hic jacet Emmola Lee quondam soror magistri Will-
 mi Lee Vicarii istius ecclesie que obiit ultimo die
 Mensis Decobr Anno dni m°ccccxl° ejus anime
 propicietur deus, Amen.

*Over a raised Monument on which lie the Effigies at length of Roger
 and Joan Boyle in white Marble against the North Wall.*

On a Square of black Marble.

Here lyeth entombed the body of
 Roger Boyle late of the Parish of
 Preston Esquyre who descended
 of the ancient & worthy family
 of the Boyles in Herefordshire, As
 also the body of Joan his faithful
 and loving wife, daughter of John
 Nayler of the City of Canterbury
 gentleman, who as they lived and
 loved together, so were both here
 buried together, leaving behind them
 three sons and two daughters
 heer under depicted.

Sir *Richard Boyle* Knight
 Lord *Boyle* Baron of *Youghall*
 Viscount of *Dongarvan*, Earl
 of *Corke*, and one of the
 Lords of his Mties honourable
 privie Councill in *Ireland*
 second son to the said *Roger*
 and *Joan*, married *Catherine* the
 only daughter of Sir *Gefraie*
Fenton Knight Secretary
 of State in *Ireland* by whom
 He hath a plentiful and
 Hopeful posterity whereof
 5 sonnes and 8 daughters are
 now livinge, who in memorye of
 His virtuous & worthy parents
 caused this monument to be erected.

On the Fore-part of the Tomb on Squares of white Marble.

Elizabeth Boyle the eldest
 daughter of the said *Roger*
 and *Joan* married *Piers*
Power Esq and by him hath
 Issue.

Mary Boyle second daughter
 of the said *Roger* & *Joan*
 married Sir *Richard Smyth*
 Knight and by him hath
 Issue.

Hugh Boyle youngest son
 to the said *Roger* & *Joan* in his
 travails in foraign Kingdoms
 was slain in the Wars
 before he had issue.

On a Border of white Marble laid in the Verge of a flat Stone of black Marble.

Here lieth the body of the honourable *Richard Boyle*
 (grandson to the Right Honourable *Richard* Earl
 of *Burlington* and *Cork* and the Lady *Elizabeth*
Clifford sole daughter and heir to the Right Ho-
 nourable *Henry* late Earl of *Cumberland* and
 eldest son to the Right Honourable *Charles* Lord
Clifford and *Dungarvon* and the Lady *Jane* Sea-
 mor daughter to *William* Duke of *Somerset*.

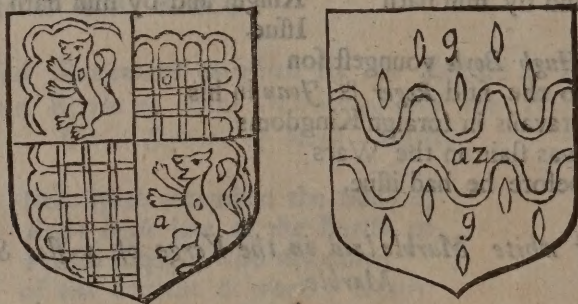
On a Piece of black Marble within a Border of White inlaid towards the upper Part of the Stone.

This child of great
Hopes (for the age of
nine years eight
months and nine
dayes) dyed at
Canterbury on the
ninth day of *April*
in the year of our
Lord 1675.

A.D. 1726.

Adjoining to the Church-yard was a little Chapel belonging to the Vicar's House, in the East Window of which were painted the Images of St. *Anthony* with his Pig to whom, I suppose, this Chapel was dedicated, and of St. *Katherine* the Patroness of the Church, under whom was painted the pourtraiture of a Vicar of *Preston* habited in a purple Cope, and kneeling with a label coming out of his mouth on which were these words addressed to the Patroness Saint of his Church, *Virgo Katharina peccantibus esto benigna*: and underneath the Vicar's picture, *Dns Johns Sturrey Vicarius de Preston.*

Above the Images of the two saints were these two Coats of Arms.



In the Church of St. Peter and Paul at Bockton under le Bleyn.

Bockton.

In the North Chancel on a fair Monument erected against the North-Wall on which are the Statues of Sir Thomas and Dame Anne Hawkins lying at Length.

D. O. M.

Thomæ Hawkins Equiti aurato et Annæ uxori ejus dilectissimæ, mutuo tam integerrimi inter se amoris nexu

quam

quam miti morum erga omnes sua vita spectatissimis.
 Fœcundæ prolis propagine auctissimis, eique paterne
 sed pie indulgentissimis, pacis ac placidæ tranquillitatis
 studiosissimis, pietatis in Deum, charitatis in
 pauperes, æquanimittatis in omnes observantissimis;
Thomas Hawkins filius et hæres, ut conservandæ optimorum
 parentum memoriæ minime deesset, Hoc
 Monumentum stabile amoris et observantiæ pignus
 fecit.

Here lyeth the Body of *Thomas Hawkins* Knt &
 Dame *Anne* his wife daughter of *Ciriac Petit* Esq;
 by whom having had issue 7 sons & 6 daughters
 she died being 64 yeares of age on the 5th of *October*
 in the year 1616. He lived until the 10th of *April*
 1670. being then 68 yeares of age he peaceably
 and piously also deceased.

Vita est Oceanus, Spes
Undæ, Gaudia Venti.
Omnia Tempestas, Mors
pia sola quies.

On two brass Plates fastned on an Altar-Tomb just by.

I now that lye within thys marble stone
 was called *Thomas Hawkins* by my name
 My terme of Life an hundred yeares & one
 King *Henry* theight I served which won me fame,
 Who was to me a gracious Prince always,
 And made me well to spend myne aged dayes.

My stature high, my bodye longe and strong
 Excelling all that lived in myne age,
 But Nature spent, death would not tarry longe
 To fetch the pledge which lyfe had layed to gage.
 My fatal daye if thou desyre to knowe
 Behold the figures written here belowe

15 March 1587.

In the South Chancel.

On a brass Plate fastned to a flat Stone, over which are the Figures of Ciriac and Florence Petit in Brass, and underneath those of their Children.

† The Name
of his Seat in
this Parish.

Hic jacent corpora sepulta * Ciriaci Petit de † Colking armigeri et Florentiae uxoris ejus unius filiarum Roberti Chernocke Comitatus Bedfordiae armigeri, qui quidem Ciriacus genuit ex uxore (quam unicam habuit) filios quinque et filias quatuor. Viduus uxore vixit annos 25 et postquam laude dignum aetatis suae cursum transegisset circa octogesimum aetatis suae annum foeliciter obiit 9^o die Septembris anno domini 1591. dicta vero Florentia ornatissimis moribus imbuta quum piam et modestam peregisset vitam tricessimum quintum aetatis attingens annum ex hac vita migravit 29^o die Martii Anno Domini 1568.

Mors Janua Vitae.

On a brass Plate fastned to a flat Stone under the Image of Eliz Driland in Brass.

Here lyeth the body of Elizabeth Drilande the wife of John Drilande gentleman, seconde son of John Drilande the elder of Feverham, which Elizabeth was one of the daughters of Ciriac Petit Esquier and deceased the 3d day of December Anno Domini, 1591.

Mors mihi Lucrum.

On a flat Stone.

* The Name
of his Seat in
this Parish.

Under this Stone lies interred the body of Sir John Routh of * Brenley Knight, who married Elizabeth the daughter of Richard Browne

of

* The Name of a Deacon who in the Roman Breviary is said to have suffered Martyrdom under the Emperor *Maximilian*, and to whose Memory a Festival is kept in the Church of Rome on *August 8th*.

of *Shingleton* in this County *Esq*; by whom he had 4 Sons and 4 daughters. He departed this life *Mar. 22. 1657.* in the 60th Year of his age.

Here lies, also interred the body of Dame *Elizabeth Routh* of *Brenley* Relict of Sir *John Routh* Knt. She departed this life *Nov. 3 1675* in the 71 year of her age.

On a mural Monument on the East Wall of this Chancel.

This Monument is erected in memory of the pious and worthy Couple Sir *John Routh* late of *Brenley* in this Parish Knight, & Dame *Elizabeth* his wife both well descended of antient and worthy Families, one of the *Rouths* of *Romley* in *Derbyshire*, the other of the *Brownes* of *Bettisworth-Castle* in *Surrey*. This good and vertuous couple lived in great repute and happily together thirty one years and upwards, and had four sons, *William, Robert, Francis, and Richard*, all dy'd without issue; also four daughters viz. *Margaret* the eldest and only surviving married first to *Richard Bate Esq*; and after to *John Boys Esq*; *Cecilia* married to *John Hay Esq*; *Barbara* who died unmarried, *Dorothy* married to *John Farewell Esq*; who left issue *John Farewell* her only son and coheir with the said *Margaret Boys* to the said Sir *John Routh*.

Brownes.

Under the same stone in her late Honoured Father and Mother, Sir *John Routh* and the Lady *Routh's* grave lyeth interred the body of Mrs *Margaret Boys* widow their eldest child, who departed this life *July 22. 1710* aged 83 Years, 3 months, and 11 days.

On a flat Stone.

Under this stone, or very near it, lyes buried the Body of Mr *Richard Routh* youngest son of Sir *John Routh* by Dame *Elizabeth* his

wife,

wife, who dyed in June 1637 in the 11th Year of his age. In the same grave lyeth also buried the body of Mrs *Barbara Routh* the 3^d daughter of the said Sir *John Routh* and his said Lady, who dyed June 1. 1654. *Ætat.* 21.

On another Stone.

Here lyeth interred the body of *Dorothy Farewell* Relict of *John Farewell* late of the *Inner-Temple* Esq; by whom she had issue two sons *John* and *Henry*. She was the daughter of Sir *John Routh* of *Brenley* Knt. She departed this Life Aug^t 13. 1666. *Ætat.* 31.

On another Stone.

Under this stone lyeth the body of *Francis Routh* Esq; who was the only surviving Son and Heir of Sir *John Routh* late of *Brenley* Knt by the Lady *Elizab.* his wife, who was one of the daughters of *Richard Browne* Esq; He departed this Life Oct: 3. 1677. *Ætat.* suæ 47.

Here also lyeth interred the body of *John Farewell* Esq; the only surviving son and heir of *John Farewell* Esq; by *Dorothy* one of the daughters of Sir *John Routh* Knt. which said *John Farewell* the Father was the son of Sir *George Farewell* of *Somersetshire* Knt. the said *John Farewell* the son dy'd Dec. 12. 1692. *Æt.* 36.

On a brass Plate, &c. at the lower End of the middle Isle.

* The Name of a Seat in this Parish.

Hic jacet Joannis * Colkin qui obiit x^o octavo die Aprilis anno domini millimo cccc Quinto.

Funeral Monuments, p. 274.

Mr. *Weever* has preserved the two following Inscriptions which Time has now defaced.

Orate pro anima Willelmi Colkin de Colkin, et pro anima Agnetis uxoris ejus Qui obierunt 1460.

Pray for the Soule of *John Best* and *Joane* his Wife who deceased the 20 day of *July* 1408.

But

But I won't warrant the Exactness of them since I find the above-mentioned Inscription on the Tomb of *John Colkyn* thus represented by Mr. *Weever*

Orate pro anima *Johannis Colkin* Ar. obiit 18 April
1405.

In the Church of St Peter and Paul at Ospringe.

Ospringe.

In Mr *Southouse's* time there was remaining very plain in the Window of the little South Chancel the effigies of a Knight in his Tabart of Arms with Spurs on his heels, in a kneeling posture looking up to a Crucifix painted just above him whose remains were only the bottom of the Cross, with the legs and feet nailed to it. The Knights * Arms were throwne under him as a Sacrifice to Him to whom he is a praying, and at a little distance was some part of his Crest as exhibited in the Frontispiece of this Collection. Underneath the Knight was written, *Pray for the Soul of Thomas Hart.* This Sir *Thomas Hart* was possessed of an Estate here which he bought of ——— *Bozwood.*

* He bears a
zure 3 Harts
Heads cabosh-
sed, Or. The
Crest an Hart's
Head at-
tyred full,
Or, with a
Crown about
the Neck,
Azure

In another Pannel of Glas was painted the *Virgin Mary*, and *St. Peter* and *Paul* the Patron Saints of this Church.

In the Church of All-Saints Graveney.

Graveney.

On a fair Marble inlaid with Brass in the Chancel belonging to
Graveney-Court.

Mr. Lees Pa-
pers M. S.

† Hic jacent *Johnes Hartyn* quondam unus
Justiciarius Dni Regis de Cot Banco, Qui obiit
vicesimo quarto die Mensis Octobris Anno Dni Milli-
mo cccc° xxxvj° et Anno Regis Henrici sexti post
conquestum Anglie quinto decimo. Ne etiam Anna
uor ejus que obiit die mensis
Anno millesimo cccc° quozum aiabus
ppicietur Deus, Amen.

Under the Feet of his Pourtraicture in Brass is a Lion, and under hers a Dog. He holds up a heart betwixt his hands with this inscription on it *Ihu m'cp.* Over his head is written on brass, *miserere mei Deus secundum magnam misericordiam tuam:* and over her's *et sedm multitudinem miseracionu tuaru dele iniquitatem nostram.* The Arms of *Botiller* are yet remaining, but three other coats are pulled or worn off.

off. Underneath are these Latin Verses, two in a Line, which tho but very indifferent, are yet perhaps as good as most of that Age. Witness those pitiful ones (a little while after) in *Christ-Church Canterbury*, upon a greater man, viz. *Henry Chicheley* Archbishop of *Canterbury*, 1443.

Inclines oclum : me conspice maximoze pressum,

O vir, sum speculum, mortis ymago, tuum.

Nunc flens prospicito : stans ora sepe memento

Magnificam vitam : mors inopina rapit.

Ante fui iudex : jam iudicis ante tribunal

Respondens pabeo : iudicoꝝ ipse modo.

Transit lux ubi lex : ubi laus mea fama fidescunt

Umno vir nomen : vox semiviva sonat.

Non sum qui fueram : viduata caro sepelitur,

Ac prius acta male mens renovanda luit.

Nam post carne mea. dotatus luce suprema,

Cernere spero Deum, te salutare meum.

In the South-Chancel or Chapel on a Tomb let Half-way into the Wall, and arched over.

* generi.

† Gate p aiamb; Roberti Dodde ; Ricci de
Feversham * filii sui quonda dni de Gravenep
obit vicelimo. — Octobr. Anno Dni Millimo
ccccxxxi quozum corpozibus ; quozum aima-
bz ppiciet' Dꝝ.

On a Tomb just by.

† Hic facit Johanna que fuit uxor Johis Botiller
de Gravenep que fuit filia Ricci de Faversham
quondam domini de Gravenep obiit xxx^o die Novem-
bris Anno Dni Millio ccccviij, et Anno ———
Conquestum Angl ——— decimo, cujus aie
ppiciet' Ds, Amen.

*In the Window of the North-Chancel or Chapel under the Arm
of the Family of Faversham.*

T. Feversham Justiciar' et Johanna uxor.

*In the Window of the South-Chancel or Chap
Arms of the Family of Botiller.*

Johes Botiller et Johna ux' ej.

St. Michaels Chyugbleigh.

In the South-Chancel.

*On a brass Plate, fastned to a Stone laid flat on the Ground, over
which is the Effgies of Mr. Sondes in Brass.*

MS of Bernard
Rector of Ba-
desmere.

*Here lyeth Rycharde Sondes Gent. the seconde sone
of Robert Sondes of Chyoleghy Esquire which
Rycharde dyed Bacheloz the iij dape Decem-
ber in the fyfthe yere of the Raigne of our
Soverayn Lady Quene Elizabeth Anno Domini
m^clviii*

*On the South-side of an Altar-Tomb of white Marble on which are
the Effgies of Sir Thomas and Lady Sondes kneeling.*

*Here lyeth Dame Cycyllye the first wife of
Sir Thomas Sondes Knight, and daughter of John
Tufton of Hefflyd Esquire who died the
18 of June Anno Domini 1584.*

*Joynde in the nearest bond of dearest love
Here lies his first entier beloved Wife,
Whome every harte for Vertue did approve,
& held in grace for honour of her life:
Sweete, Curtyse, Sober, Loyal & Discreete,
Mylde of hir minde, and heedfull to offend,
Full of kind pittie where she found it meete,
& most assured faithfull to hir Friend.
Thus did shee live on earth in good regard,
Thus now shee raignes in heaven with hir reward.*

On the North-side of the said Tombe.

*Here lieth buried Sir Thomas Sonds Knight and
heyr of Anthony Sonds of Throwley in the Countie
of Kent Esquire who departed this Life the 7th of*

Februrie

Februarie in the 48th Yeare of his Age A^e Di
1592. leaving his only brother *Michaell Sonds*
for his Heyre.

Rest here in peace thow soule of blessed Fame,
Whose holye life & well deserving praise
Makes the remembrance of a worthy Name
Survive the number of thy earthly daies
For zeale & true regarde to Heaven above,
For Bountye in thy howse & noble port,
For kyndnesse to thy friend thy Countries Love
And comfort to the poore afflicted sorte.
These Honors live in thee to lasting Fame,
To leave in death a never dying Name.

On an Altar-Tomb near the Great Chancel in the same South-Chancel.

Here lyeth Dame *Marye Sonds* the onely wife of Sir
Michaell Sonds of *Throwley* in the County of *Kent*
Knight & daughter and sole Heyre of *George Fynche*
of *Norton* in the said County Esq; She had by her
said Husband 6 sonnes & 6 daughters borne alive.
Namely, Sir *Richard Sonds* Knight married to
Susann one of the daughters of Sir *Edward Moun-*
tagu & *George, Thomas, Robert, William* and
Hobbye Sonds. Of all these sonnes there remaind
alive at her death Sir *Richard Sonds* and *William*
Sonds; the said 6 daughters namely *Elizabeth*
married to *George Waller* Esq; which *Elizabeth* ly-
eth buried in this Chappel, the other 5 daughters
were all present at her death, of which the eldest
called *Jane* had been twise married, first to *Edward*
Flud Esq; Next to Sir *Thomas Maye* Knight. The next
daughter called *Pauline* married to Sir *Maximilian*
Dalison Knight. The other 3 daughters *Anne, Mar-*
tha and *Judeth* were all unmarried at the time
of her death. She lived to good Yeares & was be-
twene 50 and threscore when she died which
was the 23 of *September* 1603 the first Yeare of
Kinge *James*. God so blessed her as she saw some
of her childrens children, and had the earthly
consolacion to her self (thoughe greivous to her

children

children that were alive which was 2 sonnes &
5 daughters present at the closing up of her eyes)
For her death her lyvinge frinds did then lament
and the longer they live doe the more finde the
losse of her.

*On a Table of black Marble, by the West Door, over which is a Busto
of white Marble.*

Here lyeth the body of Capt
Thomas Sondes third son of
Richard Sondes by his second
Wife the daughter of *St Rowland
Hayward*. at the age of 17 yeares
He went a Soldier into the low
Countries, where for eminent
Services had a Company given

Him which he commanded above
30 Yeares. in the Year 1666,
upon the King's Proclamation,
He returned, & was graciously
received by his Maty He dyed 13th
of *October* 1668. in the 59th
Yeare of his Age.

In the Windows were painted the Arms of *Sonds, Finch* and *Gatton*. MS Southouse

In the North-Window was this Inscription.

Pray for the good state of *Alice Martin* the which
died make this window. mccccxlv.

Extracts of WILLS, made in the Times of Popery, relating to the Church, &c. of Faversham.

Thomas Sterkey of Faversham, August 13. 1525.

Item, I Bequethe to the morrow masse autar every weeke a penny after
my decese the space of one hole yere. *Item, I* bequethe to Saint
Erasmus Autar 12d. *Item, I* will there be done at the day of my burieing
a solemne dirige & eight Masses, that is to say three high-masses, and five
lowe masses to be songe and seid and a certain of brede to be given
to pouer peple for my soule so that dirige, Masse and bred may extend to
the value of ten shillings, & asmuche at my moneths minde, and yn like
manner at my twelve moneths minde. *Item, I* bequeath five Nobles of Ster-
ling money to a priest to sing for me a quarter of a Yere at *St Lukis* Autar
in *Faversham* immediately after my decese.

John

John Smyth of Faversham Sept. 1 1525.

Also, I will that an honest Prieste shall syng for my soule and all Christens soules within the Parishes Church of *Faversham* at *St John's* Aultar by the space of one Quarter of a Year, and he to have for his labor 33s. 4d.

Agnes Andrews of Faversham May 12 1526.

I bequeath to *St. Peter's* Aultar my second Table cloth and four pence in money. Also, I bequeath to *St Erasmus's* Aultar 20d. to the mayntenance of the Preste. Also, I will that *Sir Robert Lambert* shall have my house with all thappurtenances and commodities to him or his assignes for ever, to give or sell to syng for me or cause to be sung half a Yere at *St. Peter's* Aultar in the Parish Church of *Faversham* aforelaid.

William Collen of Faversham Sept. 11. 1526.

Item, To the awltar of Saynte *Peter* 8d.

Item, To the awltar of Saynte *Erasmus* 12d.

John Shepard of Faversham March 8. 1526.

Item, I bequeath to Seynt *Erasmus* Aultar a towel.

John Wilsbire of Faversham April 22. 1528.

Item, I bequeth to Saynt *Erasmus* Aultar 12d. ——— to *Thus* Aultar 8d. ——— to *St John's* Aultar 8d. ——— to *St Cryspyne* and *Crispynda's* Aultar 8d. *Item,* I will that my wif do keep my brotherhood at the Morrow Mass aultar as long as she is hable. *Item,* I bequeath to the same aultar one aultar clothe whiche I will that in sample be toke at the aultar cloth of *Preston* both after the making and the price. *Item,* I bequethe to the Church of *Faversham* one torche to be given at *Wytfontyde* next comyng. *Item,* I bequeath to the Bachellors one torche to go before me at my burial day. *Item,* I bequeath to our Lady Chapell yn the Church Yard one taper of 2 pound of wax. *Item,* I will that myne executors do to be doone a trent-all of my masses for the welth of my soul and all Christian soules betwixt my buryall day and my moneth's day, and another trental to be doon after at *Easter*.

Robert

Robert Toppyn den of Faversham April 8. 1528.

Item, I will that my Executor shall bestowe at my burying 10 s. that ys to saye five Prests to sing dirige and masses, and the Vicar to have for his labour 12d and Syr *Robert Lambart* 8d and every of the other three Priests 6d a-piece: and yf so be that any money be spared of the same 10 s., all the charges of the Church conteinte, the overplus so spared I will that it shall be given to pouer people to pray for my soule and all Christen.

Robert Fale of Faversham

1529.

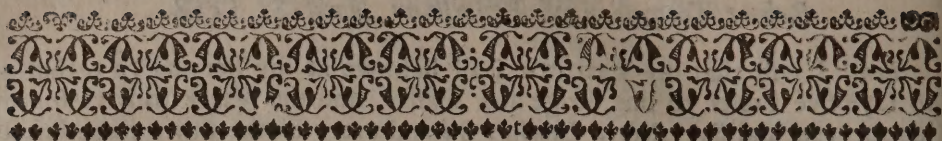
I *Robert Fale* of *Faversham* of hole mynde and perfitte remembrance, thankes be God, make and ordeyne this my present testament and last will yn manner and forme following. First, I bequeathe my soule to god almighty to our Ladye Sayncte *Marye*, and to all the holy companys of heaven; and my body to be buried yn the Monastery of *Faversham* yn the chapell of the piety Roode there. *Item*, I bequeath to the high Aulter of the Parishes Church of *Faversham* discharging off my conscience for my tithes and oblacions forgotten or negligently withholden 6s 8d. *Item*, to the light of St *Edmund* in St *Thomas* Chapell one cove. *Item*, to Saynte *Anne's* light 20s. *Item*, to the mayntenance of the brotherhood Masse of Saynte *Anne* yn the parishes Church of *Faversham* aforesaid, every weeke duringe the space of three Yeares next after my decease 4d.

John Barnard of Faversham June 28, 1534.

Item, I bequeath towards the maynteyning of the lights sett abowt Saynt *Erasmus* Altar called St *Erasmus* light within the aforesaid Parish Church 10s.

Stephen Upton of Faversham January 1. 1534.

Item, I bequeethe toward the mainteyning of Saynte *Erasmus* light within the sayd Parish Church of *Faversham* 4d.



A
COLLECTION
OF
Papers, &c.

N^o I.

*Carta R. Stephani de fundatione Cænobij Faverſhamienſis
fundati Anno 1148.*

Monasti. An-
glicanum
Vol. 1.

STEPHANUS Rex *Angliæ*, archiepiscopis, episcopis, abbatibus, justiciarijs, comitibus, baronibus, vicecomitibus, et omnibus fidelibus suis *Angliæ*, Salutem: Sciatis me concessisse et dedisse Abbati et monachis de *S. Salvatore de Faveresham* manerium de *Faveresham* cum omnibus pertinentijs illius in perpetuam elemosinam ad fundandam in illo unam Abbatiam. Et preterea manerium de *Treungla* cum omnibus pertinentijs illius in perpetuam elemosinam pro salute animæ *Matildæ* reginæ uxoris meæ et omnium fidelium. Quare volo et præcipio quod monachi illi et ecclesia *S. Salvatoris* maneria illa bene et pace, libere et quiete teneant cum omnibus pertinentijs eorum, in bosco et plano, in pratis et pascuis, in aquis et molendinis, in vijs et semitis, et in omnibus rebus cum foca et saca et toll et theam, infangenetheof cum omnibus alijs libertatibus et liberis consuetudinibus in perpetuam elemosynam soluta et quæta omni seculari exactione. Teste *Theobald* archiepiscopo *Cant.* et *Henrico* episcopo *Wintoniensi* et *Nigello* episcopo de *Ely*, et *Willielmo* episcopo *Norwicensi*, et *Waltero* episcopo *Rovecestriæ*, et comite *Eustachio* et *Henrico* de *Essex*, et *Richardo* de *Lucy* apud *Cantuariam*.

N^o II.

Breve R. ad restituend. Temporalia Abbati de Faversham.

Henicus Dei gratia Rex Anglie et Francie et Dominus Hibernie, Omnibus *Monasti. Faversham.* ad quos presentes litere pervenerint, Salutem ; Sciatis quod Nos certis de causis Nos specialiter moventibus, de gratia nostra speciali, ac de certa scientia et mero motu nostris, concessimus Venerabili Patri in Christo *Johanni* nunc Abbati Monasterij Sancti Salvatoris de *Faversham* in Comitatu *Cantie*, quod quidem Monasterium de fundatione inclytorum progenitorum nostrorum quondam Regum *Anglie* et nostro patronatu existit, omnia et omnimodos exitus, proficua, firmas, redditus, reventiones, et emolumenta omnium et singulorum domorum, maneriorum, terrarum, tenementorum, possessionum, et hereditatum, et omnium aliorum temporalium quorumcunque, que sunt temporalia Monasterij predicti ac eidem Monasterio quovis modo pertinentium sive spectantium, et que ad manus nostras seu in manibus nostris, ratione ultime vacationis Monasterij illius per liberam et spontaneam resignationem *Walteri Goore* nuper Abbatis Monasterij illius viz sexto die *Septembris* ultimo preteriti in manus reverendissimi in Christo Patris *Johannis* tituli *Anastacij* sacrosancte Ecclesie Romane Presbyteri Cardinalis ac Cantuariensis Archiepiscopi, loci illius Ordinarij, devenerunt aut extiterunt jure prerogative nostre Regie, a dicto tempore resignationis predicti *Walteri* nuper Abbatis Monasterij predicti hucusque pervenientia, crescentia sive emergentia. Habendum et percipiendum omnia et singula predicta exitus, proficua, firmas, redditus, reventiones et emolumenta predicta omnium et singulorum premissorum que nobis, ratione ultime vacationis predicta quoquomodo pertinerent aut spectarent prefato nunc Abbati tam per manus suas et ministrorum suorum proprias, quam per manus omnium et singulorum nunc et nuper Eschetorum nostrorum in singulis Comitibus, in quibus premissa, seu aliquid premissorum separatim existunt; ac per manus omnium et singulorum receptorum, firmariorum, tenentium, occupatorum, aut ministrorum temporalium predictorum, seu alicujus inde parcelle, adeo plenè et integrè et licitè prout nos premissa seu aliquam partem premissorum dicto tempore vacationis Monasterij predicti haberemus si presens concessio nostra eidem nunc Abbati inde facta non fuisset, absque impetitione seu perturbatione nostri seu heredum nostrorum, Justiciariorum, Baronum de scaccario nostro, Vicecomitum, Eschetorum, seu aliorum Officiariorum, aut Ministrorum nostrorum quorumcunque, et absque compoto, responso, seu aliquo alio onere Nobis aut Heredibus nostris pro premissis seu aliquo premissorum reddendo, solvendo, seu faciendo quovis modo. Et ulterius de uberiori nostra gratia perdonavimus, remisimus, relaxavimus, ac per presentes perdonamus, remittimus, et relaxamus eidem *Johanni* nunc Abbati omnimodas intrusiones et ingressus in

in predia temporalia Monasterii predicti per se vel aliquem nuper Abbatum predecessorum suorum per seu post mortem aut resignationem, cessionem, vel depositionem alicujus nuper Abbatis Monasterij illius predecessorum suorum absque debita prosecutione, liberatione, acceptatione, restitutione, aut traditione eorundem extra manum Regiam ante presentem diem qualitercunque fact' habit' attempt' sine licentia Regia. Ac omnimodas punitiones, executiones, et demanda que versus ipsum Abbatem habemus, seu habere poterimus ullo modo in futurum, eo quod expressa mentio de certitudine exituum, proficuum, firmarum, reddituum, reventionum et emolumentorum predict' per nos eidem nunc Abbati per presentes concessorum in presentibus fact' non existit, aut aliquo Statuto, Actu, Ordinatione, seu Restrictione ante hec tempora fact' edit' ordinat' provis' aut aliqua causa, re seu materia quacunque in aliquo non obstante. In cujus rei testimonium has literas nostras fieri fecimus patentes. Teste meipso apud *Westm.* 17 die *Feb.* Anno Regni nostri 15^o

N^o * III.

Concessio Abbatis de Faversham Regi, &c.

*Inter recorda
Curia aug-
ment.*

OMnibus Christi Fidelibus ad quos presens scriptum pervenerit, *Johannes Sheppey* Abbas Monasterij sive Abbathie Sancti Salvatoris de *Feversham* in Comitatu *Cancie* Ordinis Sancti Benedicti, et ejusdem loci Conventus, Salutem in Domino sempiternam. Noveritis nos prefatos Abbatem et Conventum unanimi consensu et assensu nostris animis deliberato, certa scientia et merito motu nostris ex quibusdam causis justis et rationabilibus nos, animas, et conscientias nostras specialiter moventibus, ultro, et sponte dedisse, concessisse, ac per presentes damus, concedimus, reddimus et confirmamus illustrissimo Principi et Domino nostro *Henrico octavo Anglie et Francie* Regi fidei defensori ac Domino *Hibernie*, et in terra Ecclesie Anglicane immediate post Christum supremo Capiti, totum dictum Monasterium sive Abbathiam nostram de *Feversham* predictam cum omnibus bonis nostris mobilibus quibuscunque, Nec non omnia et singula Maneria, Dominia, Messuagia, Gardina, Curtilagia, tosta, terras, tenementa, prata, pascua, pasturas, boscos, redditus, revertiones, servicia, Molendina, passagia, Feoda militum, Wardas, Maritagia, nativos, Villanos cum eorum sequelis, communitates, libertates, franchesias, jurisdictiones, Officia, Curias letas, hundred, Visus Franciplegij, Ferias, Mercatus, P'cos, Warennas, Vinaria, aquas piscarias, vias, chemina, fundos, vacationes, nominationes, presentationes, donationes Ecclesiarum, Vicariarum, Capellarum, Cantariarum, Hospitalium, et aliorum Ecclesiasticorum Beneficiorum quorumcunque,

eunque, Rectorias, Vicarias, Cantarias, pensiones, porciones, annuitates, decimas, oblationes, ac omnia et singula emolumenta, proficua, possessiones, hereditamenta et jura nostra quecunque tam infra dictum Comitatum *Cancie* quam infra Comitatum *Essexie*, et alibi infra Regnum *Anglie*, *Wallie*, et *Marches* eorundum, eidem Monasterio sive Abbathie quoquomodo spectantia, appendentia, sive incumbentia: ac omnimodas Cartas, Evidentias, Scripta et Munimenta nostra quecunque eidem Monasterio nostro Manerijis, terris, tenementis, ac ceteris premissis, cum suis pertinentibus seu alicui inde parcelle quoquomodo spectantia sive concernentia. Habendum, tenendum et gaudendum dictum Monasterium sive Abbathiam, situm, fundum, circuitum, precinctum de *Feversham* nec non omnia et singula Dominia, Maneria, Tenementa, Rectorias, Pensiones, et cetera premissa cum omnibus et singulis suis pertinentibus prefato invictissimo Principi et Domino nostro Regi, Heredibus, et assignatis suis in perpetuum in hac parte ac ad omnem Juris effectum qui exinde sequi poterit aut potest, nos et dictum Monasterium sive Abbathiam de *Feversham* predictum ac omnia Jura nobis qualitercunque acquisita, ut decet, subjicimus et submittimus, dantes et concedentes, prout per presentes damus et concedimus eidem regie majestati heredibus et assignatis suis omnem et omnimodam plenam et liberam facultatem, auctoritatem, et potestatem in nos et dictum Monasterium de *Feversham* predictum una cum omnibus et singulis Manerijis, terris, tenementis, redditibus, Reversionibus, servitijs et singulis premissis cum suis Juribus et pertinentijs quibuscunque, disponend' et pro suo libero regie voluntatis libito ad quoscunque usus Majestati sue placentes alienand' donand' commutand' et transferend' hujusmodi dispositiones, alienationes, donationes, conversiones et translocationes per dictam Majestatem suam quovis modo fiendam extunc ratificantes, ratum et gratum ac perpetuo firmum nos habituros promittimus per presentes. Et ut premissa omnia et singula suum debitum fortiri valeant effectum, electionibus insuper nobis et successoribus nostris, nec non omnibus querelis, provocationibus, appellationibus, actionibus, litibus, et instancijs alijsq; quibuscunque nostris remedijs et beneficijs nobis forsan et successoribus nostris in ea parte, pretextu dispositionis, alienationis, translocationis et conversionis predictum et ceterorum premissorum qualitercunque competent' et competituris omnibusque doli, erroris, metus, ignorantie vel alterius materie sive dispositionis exceptionibus, objectionibus, et allegationibus prorsus semotis et dispositis, palam, publice, et expresse ex certa nostra scientia animis spontaneis renunciavimus et cessimus, prout per presentes renunciamus et cedimus, et ab eisdem recedimus in his scriptis. Et nos prefatus Abbas et Conventus Successoresque nostri dictum Monasterium de *Feversham* predictum precinctum, situm, Mansionem et Ecclesiam de *Feversham* predictum ac omnia et singula Maneria, Dominia, Messuagia, gardina, curtillagia, tosta, prata, pascua, boscos, subboscos, terras, tenementa, ac omnia et singula cetera premissa cum suis pertinentiis universis prefato

p. me Johem
abbatem de
Faversham,

p. me Robertum,
Faversham priorem.

p. me Johannem
Harton sacristam.

p. me Thomam
Sellyng-Scelerarium.

p. me Johannem
Lynsted.

p. me Durstanum
Chartam fabpriorem.

p. me Willelmum
Frytyn-den.

p. me Radulfum
Ulcum.

p. me patrum
sedynborne.

Domino nostro Regi, heredibus et assignatis suis contra omnes gentes warantizabimus imperpetuum per presentes. In quorum Testimonium nos prefatus Abbas et Conventus huic scripto sigillum nostrum commune apponi fecimus. Dat' octavo die mensis *Julii* anno illustrissimi Domini nostri Regis xxx^o in domo nostro Capitulari.

Recognit' recept' et deliberatum
coram me *Richardo Layton* Cancellar'
Domini nostri Regis Magistrorum
uno, Anno et die predictis.

N^o III.

Warrantum *Hen. VIII. Johanni Castlock* Abbati quo illi conceditur annua Pensio centum Marcarum, &c.

*Inter recorda
Curie Augmen-
tat, &c.*

*victuum ex-
hibitionem.

HENRICUS octavus Dei gratia *Anglie et Francie* Rex, Fidei Defensor, Dominus Hibernie et in terra supremum Caput Anglicane Ecclesie; Omnibus ad quos presentes litere pervenerint, Salutem: Cum nuper Monasterium de *Faverham* in Comitatu nostro *Cantie* jam dissolvatur unde quidam *Johannes Castlock* alias dictus *Shepey*, tempore dissolutionis illius et diu antea Abbas ibidem fuit, NOS volentes rationabilem annualem pensionem sive promotionem condignam eidem *Johanni* ad * victum, exhibitionem, et sustentationem suam melius sustinendum provideri, Sciatis igitur quod Nos, in consideratione premissorum, de gratia nostra speciali, ac ex certa scientia et mero motu nostris, per advisamentum et consensum Cancellarij et Concilij Curie Augmentationum reventionum corone nostre, dedimus, concessimus, ac per presentes damus et concedimus prefato *Johanni* quandam annuitatem sive annualem pensionem centum marcarum sterlingorum, habend' gaudend' et annuatim percipiend' easdem centum marcas prefato *Johanni* et assignatis suis a Festo Annuntiationis Beate *Marie* Virginis ultimo preterit' ad terminum et pro termino vite ipsius *Joannis*, vel quousque idem *Johannes* ad unum vel plura beneficia ecclesiastica sive aliam promotionem condignam, clari annui valoris centum marcarum aut ultra per Nos promotus fuerit, tam per manus Thesaurarij Reventionum Augmentationum corone nostre pro tempore existentis de Thesauro nostro in manibus suis de Reventionibus predict' remanere contingent' quam per manus Receptoris particularium exituum et reventionum dicti nuper Monasterij pro tempore existentis de eisdem exitibus et reventionibus ad Festa Sancti *Michaelis* Archangeli, et Annuntiationis Beate *Marie* virginis

virginis per equales portiones solvend'. Eo quod expressa mentio de vero valore annuo, aut de certitudine premissorum sive eorum alicujus, aut de alijs donis sive concessionibus per nos prefato *Johanni* ante hec tempora factis in presentibus minime fact' existit, aut aliquo Statuto, Actu, Ordinatione, provisione, sive Restrictione inde hic fact' ordinat' sive provis' aut aliqua alia re, causa, vel materia quacunque in aliquo non obstante. In cujus rei testimonium has literas nostras fieri fecimus patentes. Teste *Richardo Rich* milite apud *Westm'* 24 Julij Anno Regni nostri tricesimo.

Duke

Per Cancellarium et Concilium
predict' virtute warranti
Regis.

A Warrant was granted to every one of the Monks in the same Form for their having the following Pensions, viz.

Robert * Chillynden, Monk	_____	100 <i>shil.</i> p. an. * Recorda Cu-
Thomas Deve, Monk	_____	100 <i>shil.</i> p. an. <i>viz.</i> Augmen-
John Fylpott, Monk	_____	4 pounds p. an. <i>tat.</i>
Peter Mynto, Monk	_____	5 Marks p. an.
Dunstan Goodhewe, Monk	_____	4 pounds p. an.
William Coyden, Monk	_____	4 pounds p. an.
John Tayler, Monk	_____	4 pounds p. an.
Ralph Post, al's Ulcombe, Monk	_____	4 pounds p. an.

N^o IV.

Dispensatio Archiep' Cant' pro Abbate Religionem, &c.
exeundo.

THOMAS miseratione divina *Cantuariens'* Episcopus, totius Anglie primas et Metropolitanus, ad infra scripta autoritate Parlamenti *Anglie* legitime fulcitus, dilecto nobis in Christo *Johanni Shepey* nuper Abbati soluri Monasterij de *Faversham* nostræ Cantuariensis Dioceseos, Ordinis divi Benedicti probo regularem vitam professio, salutem, Gratiam et Benedictionem. Cupientes te, ob tuorum exigentiam meritorum, favore prosequi gratiofo, ut Religionem quam professus es exire et ad seculum te conferre, ac

*Southouse Mo.
nasticon.*

ibidem

ibidem de cetero in veste secularis presbyteri vitam agere, nec non beneficium ecclesiasticum, etiam si curam habeat animarum, obtinere liberè et licitè valeas et possis autoritate predicta dispensamus, contrarijs dicti Ordinis et Canonici institutis non obstantibus quibuscunque. Dat' in manerio nostro de Lambeth sub nostro sigillo ad Facultates 26^o die Julij Anno Domini 1538 et nostre consecrationis anno sexto.

John Hughes.

Regia Confirmatio ejusdem.

Southouse Mo-
nasticum.

HENRICUS octavus Dei gratia Anglie et Francie Rex fidei defensor, Dominus Hibernie et in terra supremum caput Anglicane Ecclesie: Omnibus ad quos presentes litere pervenerint, Salutem. Inspeximus quasdam literas dispens' presentibus annexas, quas et singula in eis contenta, juxta quendam Actum inde in parlamento nostro editum, ratificamus, approbamus, et confirmamus per presentes, ita quod Johannes Shepey in dictis literis nominatus omnibus et singulis in eisdem specificatis uti, frui, et potiri valeat et possit liberè et quietè, licitè et impunè secundum vim, formam et effectum earundem, impedimento quocunque in aliquo non obstante. In cujus rei testimonium has literas nostras fieri fecimus patentes. Teste meipso apud Westmonast' ultimo die Julij anno regni nostri tricesimo.

Daughan.

N^o V.

Confirmatio Abbatis, &c. exemptionis a jurisdictione Admiralli Angliæ.

Monasticum
Faversham.

SCiant presentes et futuri quod ego Johannes Woodhall Commissarius sive Deputatus generalis et specialis Domini Arthuri Plantaginet Vicecom. Lisle, &c. vidi, inspexi, et perlegi omnia et singula privilegia, concessionem et donationes concessa Abbati et Conventui Monasterij Sancti Salvatoris de Faversham per illustrissimum principem Stephanum Regem et Successores suos in perpetuum, nec non et omnes confirmationes omnium Regum a tempore predicto Regis Stephani una cum confirmatione illustrissimi et metuendissimi principis ac Fidei defensoris Regis moderni Henrici VIII, quorum quidem privilegiorum

vilegiorum vigore, terræ, possessiones, et portus omnes et singuli tam per terras quam per aquas et mare, nec-non tenentes, firmarij, et cæteri homines omnes qui et singuli infra dominia Libertatis Monasterij antedicti, tam in Comitatu *Cantiae* quam in alijs locis pertinent' ab omnimoda jurisdictione et potestate Admiralli *Angliae* pro tempore existentis et Officialium ejus quorumcunque plenarie sunt exempti, in tantum quod omnes punitiones, correctiones, deodanda, flotson, jelson, lagon et wreck et alia omnia contingentia quæcunque, quandocunque et qualitercunque per terras, aquas et mare cum omnibus et singulis suis pertinentijs, prefato Abbati et Conventui Monasterij antedicti existent' nec-non ex consuetudine præscripta a tempore et per tempus immemorum usitatum pertinere dignoscuntur. Acta fuerunt hæc omnia prout superscribuntur et recitantur Anno regni Regis *Hen. VIII* 18^o penultimo die vero mensis *Novembris* apud *Faversham* antedict' coram me *Johanne Woodhall* Commissario sive Deputato antedict' quem quidem processum ac omnia ac singula in eodem contenta rata et grata habentes, autoritate nobis commissa, approbamus, ratificamus et confirmamus. In cujus rei testimonium sigillum magni Officij nostri Admirallitatis *Angliae* præsentibus apponi mandamus. Dat' *Londini* &c. sexto die *Decembris*, Anno Regis *Hen. VIII* 18^o supradicto.

N^o VI.

Breve Regium pro comittendo Domum, terras &c. *Fulconi Peyforer* &c. pro solutione debitorum.

REX omnibus Ballivis et Fidelibus suis ad quos, &c. Salutem. Cum dilecti nobis in Christo Abbas et Coventus de *Faversham* mercatoribus et alijs creditoribus suis in diversis debitis multimodis et immensis teneantur, ad quorum solutionem facultates ejusdem Domus per magni temporis spatium sufficere non possent absque dispersione Conventus prædicti, vel feodaliū suorum dilapidatione, seu forte illius Domus subversione totali, quod nollemus: NOS imbecillitati status ipsorum compatiētes ne hujusmodi discriminis aut depressionis periculum ipsis videatur imminere, Domum illam cum terris, redditibus, possessionibus, ac rebus alijs ad eam pertinentibus cepimus in protectionem et defensionem nostram specialem, et eam cum omnibus pertinentijs suis commissimus dilectis et fidelibus nostris *Fulconi Peyforer* et magistro *Hamoni Doges* custodiendam quamdiu nobis placuerit, ita quod omnes exitus, redditus, et proventus terrarum, reddituum, et possessionum prædictæ domus, salva rationabili sustentatione Abbatis et Conventus ejusdem loci, ad exonerationem debitorum

Ex Archivis
Turris, pat. 3.
Edw. I. 12. 13.

debitorum suorum et relevationem aliorum defectuum ejusdem Domus reserve-
tur, et eisdem exonerationi et relevationi per visum aliquorum de discretioribus
Domus ejusdem, per adjutorium et concilium dictorum *Fulconis* et *Hamonis* pro-
ut melius fieri poterit, applicentur. Nec Volumus quod aliquis Vicecomes, aut
Ballivus, aut minister noster, aut alius quicumque in dicta Domo, aut Grangijs
ad eam spectantibus, dum in custodia præfatorum *Fulconis* et *Hamonis* sint,
hospitetur sine ipsorum licentia speciali. In cujus, &c. Teste Rege apud
Merrival 17. Aug.

Nº VIII.

*Extractum e libro rubro penes Majorem Villæ de Faversham de
Sanctuario Abbatie.*

*Monasticon
Faversham.*

Willielmus Clerk Hofier die Mercurij proxime post Festum Sancti *Alphe-
gij* Anno Regni Regis *Hen. IV.* secundo, fugam fecit ad Ecclesiam
Sancti *Salvatoris* de *Faversham* pro tuitione Ecclesiæ prædictæ habenda, et
petijt Coronatorem. Et super hoc *Willielmus Ledys* Major et Coronator Do-
mini Regis in hac parte ad locum prædictum accessit, coram quo, ad diem
et locum prædictum, recognovit seipsum esse felonem domini Regis et fateba-
tur quod in die Dominica in Festo Sancti *Stephani* anno supradicto Regis *Henrici*
unum par de *Beads* pretij 2s. *Agnētis Thornewton* de la *Newcastle* super *Tynum*,
felonice furatus est, et petijt, &c. secundum legem et consuetudinem Regni
Angliæ ipsum ab Ecclesia deliberari. Et super hoc ad foras Ecclesiæ ductus
coram eodem Coronatore ad diem prædictum Regnum *Angliæ* abjuravit, qui
quidem Coronator portum passagij sui *Dorvoriæ* assignavit.

Nº IX.

*Literæ Fraternitatis ab Abbate et Conventu Sancti Salvatoris
de Faversham datæ Thomæ Wolsey Cardinali.*

*Monasticon
Faversham.*

Reverendissimo in Christo Patri et Domino, Domino *Thomæ* Cardinali,
Eborac' Archiepiscopo *Angliæ*que Cancellario, Vestri humiles et devo-
ti *Johannes* permissione divina Abbas Monasterij Sancti *Salvatoris* de *Faver-
ham*

sham et ejusdem Monasterij Conventus Ordinis Sancti *Benedicti, Cant. Dio-*
celeos, Salutem, et augmentum continuum celestium gratiarum: Exigente
vestræ devotionis affectu quem ad nostram habetis Ordinem et Ecclesiam, vo-
bis omnium Missarum, Orationum, Jejuniarum, Eleemosynarum, Abstinencia-
rum, Vigiliarum, Laborum, cæterorumque actuum bonorum quæ per Fratres
nostri Ordinis Dominus fieri dederit, participationem tam in vita quam in
morte, et Confraternitatem concedimus, tenore presentium, specialem. Vo-
luntus insuper, ordinamus et concedimus, ut post obitum vestrum anima ves-
 tra per omnia Monasteria et Domos Religiosorum totius *Angliæ*, ubicunque
 Capitulum regulariter tenetur, absolutionibus et orationibus recommendetur,
 et nomen vestrum unâ cum Fratribus nostris defunctis per nostrum Brevegeru-
 lum ad omnia Religiosorum loca per totam *Angliam* conscriptum deportetur
 sicut consuevit fieri pro Abbatibus et Fratribus nostræ Congregationis. Ac
 etiam nomen vestrum in Martirologio Capituli nostri, ob perpetuam rei me-
 moriam, specialiter intituatur. In cujus concessionis testimonium sigillum
 nostrum commune presentibus apponi fecimus. Dat' in Monasterio nostro
 prædicto undecimo die *Aprilis* Anno Dom. 1516.

Nº X.

Sententia Archiepiscopi Cantuar' de Ecclesia de Nyewingham.

Hubertus Dei gratia *Cantuar.* Archiepiscopus totius *Angliæ* Primas, Om-
 nibus et ad quos præsens scriptum pervenerit, æternam in Domino sa-
 lutem. Noverint universitas vestra quod cum inter Abbatem et Monachos
 de *Faversham* ex una parte et Moniales de *Davington* ex altera parte super ec-
 clesia de *Newnham* controversia verteretur, tandem pars utraque in præsentia
 nostra constituta totum jus quod in eadem Ecclesia de *Newnham* sibi vendica-
 vit spontè in manum nostram resignavit totum nobis relinquens ut pro volun-
 tate et arbitrio nostro inde disponeremus. NOS autem, eo facto, Ecclesiam
 illam cum omnibus pertinentijs suis dictis Monialibus, considerata paupertate
 earum, pro intuitu charitatis, concessimus et dedimus in proprios usus per-
 petuo habendam et possidendam. Statuentes ut prædictis Monachis indè
 annuatim per easdem Moniales duæ Marcæ et dimid' reddantur quas specialiter
 assignavimus ad eorundem monachorum firmariam. Ut igitur hoc in posterum
 nulli veniat in dubium, verum ratum permaneat et inconcussum, id præsentis
 scripto et sigilli nostri appositione protestari digni m duximus et confirmari his
 testibus, &c.

H

Nº XI.

Nº XI.

Ordinatio Vicarie de Faverſham.

Törne Chro.
col. 291.

Johannes permiſſione divina *Cantuariensis* Archiepiſcopus, &c. Ex injuncto noſtre adminiſtracionis officio nuper religioſos viros Abbatem et Conven- tum Monasterij Sancti *Auguſtini Cant.* Eccleſiam parochialem de *Faverſham* noſtre diocęſis in proprios uſus tenentes juxta juris exigenciam moneri fecimus et induci, ut infra certum terminum per nos eis prefixum domino *Roberto de Honyton* perpetuo ejuſdem Eccleſie Vicario et Vicarie ſue, ad quam cum va- caverit iſdem religioſi debent, ut dicitur, ſecularem clericum inſtituendum in ea preſentare, ſufficientem aſſignarent de ipſius Eccleſie fructibus, redditibus, et obvencionibus porcionem, de qua ipſe Vicarius et ſucceſſores ſui in dicta Eccleſia Vicarij poſſent congruè ſuſtentari, jura episcopalia ſolvere, et alia ip- ſi Vicarie et Vicarijs inibi inſtituendis incumbencia onera ſupportare. Qui quidem religioſi, pretextu noſtre monicionis predictę, per literas ſuas patentes ſigillis eorum ſignatas porcionem hujusmodi in et de Decimis, Oblacionibus, Obvencionibus, Proventibus et rebus alijs infra ſcriptis ad dictam Eccleſiam ſpectantibus prefato *Roberto* Vicario et ejus ſucceſſoribus in dicta Eccleſia de *Faverſham* Vicarijs, quatinus in eis extitit, aſſignarunt: et per partem ip- ſorum in preſentia dicti Vicarij judicialiter fuit petitum Porcionem ſeu Vica- riam ipſam per Commiſſarium noſtrum in Decimis, et Oblacionibus, Obven- cionibus, Proventibus et rebus alijs infra ſcriptis hujusmodi conſtitui et per- petualiter ordinari, ac eiſdem Vicarijs imponi onera infra ſcripta. Unde i- dem Commiſſarius noſter quod rationabiliter ſic per ipſos factum erat, prout decuit, approbans, de ipſarum conſenſu parcium et ipſis preſentibus, decrevit ac ordinavit judicialiter ſub hęc formā: Quod, videlicet, Vicarius prefatus Eccleſie de *Faverſham* qui nunc eſt et ſucceſſores ſui in dicta Eccleſia Vicarij habeant Manſum ſolitum dictę Vicarie Cimiterio dictę Eccleſie contiguum, cum omnibus pertinencijs ad eundem, Tenendum liberè et immune ab omni redditu et ſervicio ſeculari. Item habeant et percipiant, nomine Vicarie præ- dictę, omnes et omnimodas Oblaciones in dicta Eccleſia de *Faverſham*, et in quibuſcunque locis infra fines et limites ſeu decimaciones dictę Eccleſie ſituatis ex devocione divina qualitercunque factas aut faciendas, ſeu ad eam vel in ea provenientes et in poſterum provenire valentes modo, cauſa, occasione, vel co- lore eciam quibuſcunque: Nec-non et omnes et omnimodas Oblaciones in prima Miſſa pro Dominis et Dominabus xiiij tenentium certa tenementa in Hameleto de *Scheltwyth* ipſius noſtre diocęſis exiſtentium, ibidemque deceden- cium in Capella dicti Hameletti de *Scheltwyth* eidem Eccleſie de *Faverſham* annexa,

anexa, et infra decimam Parochie situata, qualitercunque factas et impostum faciendas, quorum etiam tenementorum nomina specificè designantur : Videlicet, tenementum *Tong-canon* quod domina *Elizabetha* relicta *Radulphi Sauzaver* militis defuncti nunc tenet, cujus edificia sunt amota. Item, tenementum *Johannis Atefole* quod *Margeria* relicta *Johannis de Harefeld* nunc tenet. Item, tenementum *Thome le Vader* quod *Cicilia Niele* heres dicti *Thome* nunc tenet. Item, tenementum *Lucie Scollekaie* alias *Lile* quod eadem *Lucia* nunc tenet. Item, tenementum *Johannis ate Halke* quod *Thomas* filius suus nunc tenet. Item, tenementum quondam *Ricardi Chylde* quod *Robertus Draylonde* nunc tenet de adquisicione. Item, tenementum *Walterij de Kingeslonde* quod *J de Kingeslonde* de adquisicione nunc tenet, cujus tenementi edificia sunt amota. Item, tenementum *Roberti Lord* quod *J. filius ejus et heres* nunc tenet. Item, tenementum *Ricardi de Kingeslonde* quod *Bertholomeus de Kingeslonde* ipsius heres nunc tenet. Item, tenementum *Bertholomei Springet* quod *Rogerus Dyk* nunc tenet. Item, tenementum *Willielmi de Scobesole* quod idem *Willelmus* adhuc tenet. Item, tenementum *Petri ate Lese* quod idem *Rogerus Dyk* nunc tenet. Item, tenementum *Guernore ate Baillie* quod idem *Rogerus Dyk* nunc tenet. Item, habeant et percipiant dicti Vicarij, nomine Vicarie predictæ, omnes decimas feni, lane, agnorum, porcellorum, lini, canapi, pomorum, pirorum, cisare, casei, lacticinij, aucarum, columbarum, mercimoniorum, ovorum, et omnium molendinorum infra Parochiam dictæ ecclesie existencium seu in posterum faciendorum, ac etiam fabarum et aliorum seminum in gardinis sive ortis plantatis, seu seminatorum ibidem crescencium undequaque. Item, habeant et percipiant dicti Vicarij, nomine quo supra, a magistro Domus Dei de *Hosprenge* qui pro tempore fuerit v. s. sterlingorum pro decimis minoribus de clauso et ortis dictæ Domus Dei de *Hosprenge* infra Parochiam ipsius ecclesie de *Fabertham* notorie constitutis provenientibus, juxta quandam Compositionem inter quendam Vicarium dictæ Ecclesie, et Magistrum dictæ Domus Dei habitam in hac parte. Subeant autem prefati Vicarij onus deserviendi per se et duos Presbyteros idoneos prefate Ecclesie in divinis; onus etiam ministracionis Panis et Vini, duorum cereorum processionalium, luminariorum, et aliorum que ad celebrationem divinorum ibidem fuerint necessaria; Nec non et onus invencionis cirporum pro dicta Ecclesia sternenda in estate, ac solucionis decimarum et impositionum aliarum que Anglicane Ecclesie imponi quando-cunque, seu per quemcunque continget, seu ipsi ecclesie de *Fabertham* incumbunt pro taxatione x lib. suis subeant sumptibus et expensis. Onera vero reparacionis et refectionis Cancelli prefate Ecclesie de *Fabertham* intus et exterius nec non invencionis et reparacionis librorum et vestimentorum et ornamentorum ejusdem Ecclesie que per ecclesiarum Rectores inveniri et reparari debent aut solent de jure vel consuetudine, ac etiam straminis pro dicta Ecclesia sternenda tempore yemali; nec non et cetera onera ordinaria et extraordinaria eidem Ecclesie incumbencia prefatis Vicarijs superius non ascripta dicti religiosi subeant perpetim et agnoscant, &c.

1552
An. reg. 5.

A Bout this time there was at *Feuersham* in *Kent* a Gentleman named *Arden* most cruelly murthered and slaine by the procurement of hys owne wife. The which murder for the horriblenesse thereof, although otherwise it may seeme to be but a private matter and therefore as it were impertinent to thys Hystorie, I have thought good to sette it foorth somewhat at large having the instructions delyvered to me by them that have used some diligence to gather the true understanding of the circumstances.

**Thomas Mosby*
a Taylor of
London late
servant to Sir
Edward North
Chancellor
of the Aug-
mentations fa-
ther in Law to
Alice Arden.
M.S.

Thys *Arden* was a manne of a tall and comelye personage, and matched in maryage with a Gentlewoman yong, tall, and well-favoured of shape and countenance, who chauncing to fall in familiaritie with one * *Mosbye* a Tayler by occupation, a blacke swart man, servaunt to the Lorde *North*, it happened thys *Mosbye* upon some misliking to fall out with hir, but she being desirous to be in favour with him againe sent him a pair of silver dice by one *Adam Foule* dwelling at the *Floure de-Lice* in *Feuersham*. After which he resorted to hir againe and oftentimes lay in *Arden*'s house, insomuch that within two yeares after he obteyned such favour at hir handes, that he lay with hir, or (as they terme it) kept hir in abusing hir body. And although (as it was said) Maister *Arden* perceyved right wel their mutuall familiaritie to be much greater than theyr honestie, yet because he would not offense hir, and so lose the benefite which he hoped to gaine at some of hir friendes handes in bearing with hir lewdnesse, which he might have lost if he should have fallen out with hir, he was contented to winke at hir filthie disorder, and both permitted and also invited *Mosbye* verie often to lodge in his house. And thus it continued a good space before anye practise was begonne by them agaynst Maister *Arden*. Shee at length inflamed in love with *Mosbye*, and loathing her husbände, wyshed and after practised the meane howe to hasten his ende.

* *Wm. Black-*
bourne. M. S.

There was a * Painter dwelling in *Feuersham* who had skill of poysons (as was reported) she therefore demaunded of him whether it were true that he had suche skill in that feate or nor, and he denyed not but that he had in deede. Yea, (sayde she) but I woulde haue suche a one made as shoulde haue most vehement and speedie operation to dispatch the eater thereof: that can I doe (quoth hee) and forthwith made hir suche an one, and willed hir to put it into the bottom of a porenger, and then after to poure Mylke upon it, which circumstance she forgetting did cleane contrary, putting in the Mylk first, and afterward the poyson.

Now

Now Master *Arden* purposing that daye to ride to *Canterburie*, his wife brought him hys breakfast, whiche was wont to be mylke and butter: he having receyved a spoonefull or two of the Mylke mislyked the tast and colour thereof, and sayd to his wife Mistresse *Ales* what milk haue you giuen me here? Wherewithall she tilted it ouer with hir hande, sayinge, I wene nothing can please you. Then hee tooke horse and road towards *Canterbury*, and by the way fell into extreem purging upwards and downwards and so escaped for that time.

After this his wife fell in acquaintance with one * *Greene* of *Feuersham*,* *John Greene* servant to Sir *Anthony Ager*, from which *Greene* maister *Arden* had wrestled a peece of ground on the backside of the Abbey of *Feuersham*, and there had blowes and great threatens passed betwixt them about that matter. Therefore shee knowing that *Greene* hated hir husband began to practise with him how to make him away, and concluded that if he could get any that would kill him, he shuld have ten pounds for a reward. This *Greene* having doings for his master Sir *Anthonie Ager*, had occasion to goe up to *London* where his maister then lay, and having some charge up with him, desired one * *Bradshaw* a goldsmith of *Feuersham* that was his neighbour, to accompanie him to *Gravesend*, and he wold content him for his pains. This *Bradshaw* being a verie honest man was content and roade with him, & when they came to *Rainham-down* they chanced to see three or foure serving men that were coming from *Leedes*, and therewith *Bradshaw* espied comming up the hill from *Rocheester* one black *Will* a terrible cruell ruffian with a sword and a buckler, and another with a great staffe on his necke. Then saide *Bradshaw* to *Greene*, we are happie that here commeth some companie from *Leedes*, for here cometh up agaynst us as murdering a knave as any is in *England*, if it were not for them we might chance hardly to escape without losse of our money and lives. Yea, thought *Greene* (as he afterward confessed) such a one is for my purpose, and therefore asked which is he? Yonder is he, quoth *Bradshaw*, the same that hath the sword and buckler: his name is black *Will*. Howe knowe you that, sayde *Greene*? *Bradshaw* answered, I knew him at *Bullongne*, where we both serued, he was a fouldier, and I was Sir *Richard Carvendishes* man, and there he committed many robberies and heynous murders on such as trauailed betwixt *Bullongne* and *France*. By this time the other company of serving men came to them, and they going all together met with black *Will* and his fellow. The serving men knew black *Will*, and saluting him demaunded of him whither he went, he answered by his blood (for his use was to sweare almost at every word) I know not, nor care not, but set up my staff, and euen as it falleth I goe. If thou (quoth they) wilt go back againe to *Gravesend* we will give thee thy supper: by his blood (sayd he) I care not, I am content, have with you, and so he returned again with them. Then black *Will* tooke acquaintance of *Bradshaw* saying fellow *Bradshaw*.

shaw how dost thou? *Bradshaw* unwilling to renew acquaintance, or to have ought to doe with so shamelesse a ruffian, said Why; do ye know me? Yea, that I do (quoth he) did not we serve in *Bollongne* together? But ye must pardon me (quoth *Bradshaw*) for I have forgotten you. Then *Green* talked with *black Will* and said when ye have supped come to my hostesse house at such a signe, and I will give you the Seck and Sugar. By his blud (said he) I thank you, I wil come and take it, I warrant you. According to his promise he came, and there they made good chere. Then *black Will* and *Green* went and talked apart from *Bradshaw*, and there concluded together that if he would kill maister *Arden*, he should have ten pound for his labour, then he answered, by hys wounds that I wil, if I may knowe him. Marie to morrow in Poules I will shew him thee, sayd *Greene*, Then they lefte their talke, and *Greene* bade hym goe home to his hostes house.

Then *Greene* wrote a letter to mistres *Arden* & among other things put in these words, 'we have gotte a man for our purpose, we may thanke my brother *Bradshaw*.' Now *Bradshaw*, not knowing any thing of this, toke the letter of him, and in the morning departed home agayne, and delivered the letter to Mistresse *Arden*, and *Greene* and *blacke Will* went up to *London* at the tide.

At the time appoynted *Greene* shewed *blacke Will* maister *Arden* walking in *Poules*. Then sayde *blacke Will*, what is hee that goeth after him? marie, sayd *Greene*, one of his men. By hys bloud, said *blacke Will*, I wil kil them both. Nay, said *Greene*, do not so, for he is of counsel with us in this matter. By his bloud, sayd he, I care not for that, I will kill them both. Nay, sayde *Greene*, in any wise do not so. Then *blacke Will* thought to have killed Maister *Arden* in *Poule's* Church-yarde, but there were so many Gentlemen that accompanied him to dinner that he missed of his purpose. *Greene* shewed all this talke to maister *Ardens* man, whose name was *Michael*, whych ever after stode in doubt of *black Will* least he should kill him. The cause that this *Michael* conspired with the rest against his maister was, for that it was determined that he should marrie a kinswoman of *Mosbie's*. After this maister *Arden* lay at a certaine personage which he held in *London*, and therefore his man *Michael* & *Greene* agreed that *black Will* should come in the night to the Personage, where he should fynde the dores left open that he might come in and murther maister *Arden*. This *Michael* hauing his maister to bed, left open the doors according to the appointment. His maister then being in bed asked him if he had shut fast the dores, and he said yea: but yet afterwards, fearing least *black Will* woulde kill him as well as his maister, after hee was in bed himselfe hee rose agayne and shut the dores bolting them fast, so that *black Will* comming thither, and finding the dores shutte departed being disappoynted at that time. The next day *blacke Will* came to *Greene* in a greate chafe swearing and staring bycause he was so deceyved, and

and with many terrible othes threatened to kill maister *Arden's* man first, wheresoever he met him. No, said *Greene*, do not so, I will first know the cause of shutting the dores. Then *Greene* met and talked with *Arden's* man, and asked of hym, why he did not leave open the doors according to his promise. Marie, said *Michael*, I will shew you the cause. My maister yesternight did that he neuer did before, for after I was abedde he rose up and shut the dores, and in the morning rated me for leaving them unshut. And herewith *Greene* and *black Will* were pacified. *Arden* being ready to go home-wards, his maid came to *Greene* and said, this night wil my maister goe downe, whereupon it was agreed that *black Will* should kyll him on *Raynam* downe. When maister *Arden* came to *Rochester* his man stil fearing that *blacke Will* would kil him with his maister, pricked his horse of purpose and made him to halt, to the ende he mighte protract the time and tarrie behinde, bys maister asked him why his horse halted, he sayd, I know not. Wel, quoth his maister, when ye come at the Smith here before (betwene *Rochester* and the hil foote over againste *Cheetam*) remove his shoe and search him, and then come after me. So maister *Arden* rode on, & ere he came at the place where *black Wil* lay in waite for him, there overtooke him diuers Gentlemen of his acquaintance who kept him Company, so that *black Will* mist here also of his purpose. After that maister *Arden* was come home, he sent (as he usually did) his man to *Shepey* to Sir *Thomas Cheney*, then * Lord Warden of the Cinque Ports, about certain busines, and at his comming away hee had a letter deliuered sent by Sir *Thomas Cheney* to his maister. When hee came home his mistres toke the letter and kept it, willing hir man to tell his maister that he had a letter delivered him by Sir *Thomas Cheyny* and that he had lost it: adding that he thought it best that his maister shuld goe the next morning to Sir *Thomas* bycause he knew not the matter: he said he would, and therefore he willed his man to be flurring betimes. In thys
meane

* He was likewise Conitable of Queeneborough Castle, and Knight of the most Noble Order of the Garter & died 1559.

He lieth buried in a little Chancel or Chapel of *Minster* Church in the Isle of *Shepey*, with this Inscription.

Hic jacet Dnus Thomas Chepne inclitissimi Ordinis
Garterij Miles, Guardianus Quinque Portuum, ac
Thesaurarius Hospitij Henrici viij ac Edwardi vi
Regum, Regineque Marie ac Elizabethhe, ac eorum
Secretis Consiliarius, qui obiit mensis
Decembris Anno Dni m^occccclix^o ac Regni Regine
primo.

meane while *blacke Will* and one *George Shakebag* his companyon were kept in a store-house of Sir *Anthony Agers* at *Preston*, by *Greenes* appoyntment, and thither came mistresse *Arden* to see him, bringing and sending him meate and drinke many times. He therfore lurking there and watching some opportunity for his purpose, was willed in any wise to be up early in the morning to lie in waite for maister *Arden* in a certaine brome-clofe betwixte *Feuersham* and the *Fery* (which clofe he must needes passe) and there to do his feate. Now *blacke Will* stirred in the morning betimes, but hee mist the way and taried in a wrong place. Maister *Arden* and his man comming on their way erely in the morning towards * *Shornelau* where Sir *Thomas Cheyny* lay, as they were almost come to the brome-clofe, his man alwayes fearing that *black Will* would kill him with hys mayster, feined that he had lost his purse. Why, said his maister, thou foolish knave, couldst thou not looke to thy purse but lose it? three pound, said he, Why then goe thy wayes backe agayne lyke a knave, said his Maister, and seeke it, for bee- ing so earely as it is, there is no man stirring, and therfore thou maist be sure to find it, and then come and ouertake me at the *Fery*. But neverthelesse by reason that *black Will* lost his way, maister *Arden* escaped yet once agayne. At that time *black Will* yet thought he should have bin sure to have met him homewardes, but whether that some of the Lord Wardensmen accompanied him backe to *Feuersham*, or that being in doubt for that it was late, to goe through the broomye-clofe, and therefore tooke another way, *black Will* was disappointed then also. But now *St. Valentines* faire being at hand the conspirators thought to dispatch their divelish intention at that tyme. *Mosby* minded to picke some quarrell to maister *Arden* at the faire to fight with him, for he sayde he could not find in his hart to murder a gentleman in that sort as his wife wished, although she had made a solempne promise to him, and hee againe to hir to be in all poynts as man and wife together, and thereupon they both received the Sacrament one Sunday at *London* openly in a Church there. But this devise to fight with hym would not serve, for maister *Arden* both then and at other times had bin gretly provoked by *Mosby* to fight with him, but hee would not. Nowe *Mosby* had a sister that dwelt in a tenement of maister *Ardens* neere to his house in *Feversham*; and on the Faire even *black Will* was sente for to come thither, and *Greene* bringing him thither, met there with mistres *Arden* accompanied with *Michael* hir man and one of hir maides. There were also *Mosby* and *George Shakebag* and there they devised to have him killed in manner as afterwards he was, but yet *Mosby*, at the first, would not agree to that cowardly murdering of him, but in a fury

slong

* *Sburland* or *Shirlende* in the Parish of *Estchurch*, Sir *Thomas Cheyney* rebuilt the seat here.

along away and went up the *Abbey streete* toward the *Flower de lice* the house
 of the aforementioned *Adam Foules* where he did often host: But before he
 came thither now at this time a messenger overtook him that was sente from
 mistres *Arden*, desiring him of all loves to come backe again to help to ac-
 complish the matter he knewe of. Heereupon he returned to hir again, and
 at his comming back she fell down upon hir knees to him, and besought him
 to goe through with the matter, as if he loved hir he would be contented to
 do: sith, as she had diuers times told him, he needed not to doubt, for there
 was not any that would care for his death, nor make any great inquirie for
 them that should dispatch him. Thus she being earnest with him, at length
 he was contented to agree unto that horrible deuise, and thereupon they ^{Feb. 15th}
 conveyd *black Will* into Maister *Ardens* house putting him into a closet at the ^{being Sunday}
 end of his Parlour. Before this, they had sent out of the house all the ser- ^{M. S.}
 vants, those excepted which were privie to the devised murther. Then went
Mosbie to the door and there stood in a nightgowne of silke girded about
 him, and this was betwixt fixe and seuen of the clocke at nighte. Maister
Arden having bene at a neighbors house of his named *Drimskin*, and having
 cleered certaine reconings betwixt them came home, and finding *Mosbie* stand-
 ing at the dore, asked him if it were supper time. I thinke not, quoth
Mosby, it is not yet ready. Then lette us goe and play a game at the ta-
 bles in the meane season, said maister *Arden*, and so they went streight into
 the Parlor. And as they came by thorough the Hall, his wife was walking
 there, and master *Arden* said; how nowe mistres *Ales*? but shee made small
 aunswer to him. In the meane time one cheined the wicket dore of the en-
 trie. When they came into the Parlor, *Mosby* sate downe on the bench, ha-
 ving his face towarde the place where *blacke Will* stode. Then *Michaell*
 maister *Ardens* man stode at his maisters backe holding a candell in his hande
 to shaddowe *blacke Wil* that *Arden* might by no meanes perceive hym com-
 ming forth. In their play *Mosby* said thus (whiche seemed to be the watch
 word for *blacke Wills* comming forth) now may I take you, Sir, if I will.
 Take me, quoth maister *Arden*, whych way? With that *blacke Will* slept
 forth, and cast a towell aboute his necke, so to stoppe his breath and strangle
 him. Then *Mosby* having at hys girdle a pressing iron of 14 pound weight,
 stroke him on the head with the same, so that he fel downe and gaue a great
 grone, in so much that they thought hee had bin killed. Then they bare him
 away to ley him in the counting house, and as they were about to ley him
 down, the pangs of death comming on him, he gaue a greate grone and
 stretched himself, and then *black Wil* gave him a great gash in the face, and
 so killed him out of hand, laid him along, tooke the money out of his purse,
 and the rings from hys fingers, and then comming out of the counting house
 said, now this feate is done give me my money, so mistres *Arden* gave him
 ten pound. And he commyng to *Grene* had a horse of him, and so rode his
 I ways.

When *black Will* had holpen to lay him in the dark-houle, he returned forth with to *Cisley Poulder's* house and there received for his doing the sum of 8*l.* in money, which was there afore appointed for his reward. M.S.

ways. After that *black Will* was gone mistress *Arden* came into the counting house, and with a knife gave hym seven or eight pricks into the brest. Then they made cleane the Parlor, tooke a clout and wiped where it was bloudy, and strewed agayn the rushes that were shuffled with strugling, and cast the clout with which they wiped the blood, and the knife that was bloudy wherewith she had wounded hir husband into a tubbe by the wellies side, wher afterward both the same cloute and knife were founde. Thus thys wicked woman with hir complices most shamefully murdered hir owne husband who most entierly loued hir all his life time. Then she sente for two *Londoners* to supper, the one named *Prune*, & the other *Cole* that were *Gro-sers*, which before the murder was committed were bidden to supper. When they came, she said, I marvell where maister *Arden* is: wel, we wil not tarie for him, come ye and sitte downe, for he will not be long. Then *Mosbye's* sister was sente for, she came and sate downe, and so they were merrie.

After supper, mistres *Arden* caused hir daughter to play on the virginals, they dancd, and she with them, and so seemed to protracte time as it were, til maister *Arden* should come, and she said, I marvel where he is so long, wel, hee will come anone I am sure, I pray you in the meane while let us play a game at the tables. But the *Londoners* said they must goe to their hostes house, or else they shuld be shut out at dores, and so taking their leave departed. When they were gone, the servants that were not privie to the murther were sent abroad into the Towne, some to seeke their maister, and some of other errands, all sauing * *Michael* and a * maid, *Mosbye's* sister, and one of mistresse *Arden's* own daughters. Then they tooke the dead body and caryed it out to lay it in a + fiede next to the Church-yard, and joining to his garden wall, through the which he went to the Church. In the meane time it began to snowe, and when they came to the garden-gate they remembred that they had forgotten the key, and one went in for it, and finding it, at length brought it, opened the gate and caried the corps into the same field, as it were ten paces from the garden gate, and laid him downe on his backe streight in his night gowne, with his slippers on, and betwene one of his slippers and his foote a long rush or two remained. When they had thus laid him down, they returned the same way they came through the garden into the house. They beeyng returned thus backe againe into the house, the dores were opened, and the servauntes returned home that had bin sent abroad, and being now very late she sente forthe hir folkes againe to make enquirie for him in divers places, namely among the best in the towne where he was wont to be, who made answeere that they could tel nothing of him. Then she began to make an outcry, and said, never woman had such neighbors as I have, and herewith wepte, insomuch that hir neighbors came in and found hir making great lamentation, pretending to marvell what was become of hir husbande: wherupon the Mayor and others came to make search for him. The faire

* *Michael*
Saundersen.

* *Elizabeth*
Stafford, M.S.

† Called the
Ambry Crift
on the back-
side of *Ar-*
den's garden
M.S.

faire was wont to bee kepte partly in the Towne, partly in the Abbey, but *Arden* for his owne private lucre and covetous gaine had this present yere procured it to be wholly kepte within the Abbey ground which he had purchased, and so reaping al the gaynes to himselfe, and bereaving the Towne of that portion which was wont to come to the inhabitants gotte many a bitter curse. The Maior going about the faire in this search, at length came to the ground where *Arden* lay, and as it happened, *Prune* the grossier getting sight of him, first said, stay, for methinke I see one lye heere, and so they looking and beholding the body found that it was maister *Arden* lying there thoroughly dead; and viewing diligently the maner of his body and hurtes, founde the rushes sticking in his slippers, and marking further espyed certaine footsteppes by reason of the snowe, betwixt the place wher he lay, and the garden dore. Then the Maior commanded every man to stay, and herewith appointed some to goe about, and to come in at the inner side of the house thorough the garden as the way lay to the place where maister *Ardens* dead body did lye, who al the way as they came perceyved footings still before them in the snowe, and so it appeared plainly that he was brought along that way from the house thorough the garden, and so into the field where he lay. Then the Maior and his company that were with him went into the house, and knowing hir evil demeanor in times past, examined hir of the matter, but she defyed them and said, I would you should know I am no such woman. Then they examined hir servants, and in the examination by reason of a peece of his heare and blood founde neere to the house in the way by the which they caried him forth, and likewise by the knife with which she had thrust him into the brest, and the clout wherewith they wipt the blood away whiche they found in the tubbe into which the same were throwen, they al confessed the matter, and hir self beholding hir husbands blood, said, Oh the blood of GOD help, for this blood have I shed. Then were they al attached & committed to prison. And the Maior with others presently went to the *Flower de lice* where they found *Mosby* in bed; and as they came towards him they espyed his hose and purse stayned with some of maister *Ardens* blood; and when he asked what they meant by their coming in such sort, they said see, here ye may understande wherefore, by these tokens, shewing him the blood on his hose and purse. Then he confessed the deede, and so he and al the other that had conspired the murder, were apprehended and layd in prison, excepte *Greene*, *black Will*, and the *Painter*, which *Painter* and *George Shakebag* that was also fledde before, were never heard of. Shortly were the Sessions kept at *Feuersham* where all the prisoners were arraigned and condemned. And thereupon being examined whether they had any other complices, mistres *Arden* accused *Bradshaw* uppon occasion of the letter sent by *Greene* from *Gravesend* (as before ye have heard) which words hadde none other meaning, but only by *Bradshawes* describing

of *black Wills* qualities, *Greene* judged him a meete instrument for the execution of their pretended murther : whereunto notwithstanding (as *Greene* confessed at his death certayne yeares after) this *Bradshaw* was never made privie, howbeit he was uppon this accusation of mistres *Arden* immediately sent for to the Sessions and indited, and declaration made against him as a procurer of *black Will* to kill maister *Arden*, which proceeded wholly by misunderstanding of the wordes conteyned in the letter which he brought from *Greene*. Then hee desired to talke with the persons condemned, and his request was granted : hee therefore demaunded of them if they knew him, or ever had any conversation with him, and they all said, no. Then the letter being shewed and redde, he declared the very trueth of the matter, and upon what occasion he told *Greene* of *blacke Will*, neuertheless hee was condemned and suffered. These condemned persons were diversly executed in sundry places; for *Michaell* maister *Ardens* man was hanged in chaynes at *Feuersham*, and one of the maides was brent there, pitifully bewailing hir case, and cried out on hir mistres that had brought hir to this ende for the whiche she would neuer forgive hir. *Mosby* and his sister were hanged in *Smithfelde* at *London*. Mistres *Arden* was burned at *Caunterbury* the 14 of *March* : *Greene* came agayne certayne yeares after, was apprehended, condemned, and hanged in cheynes in the hygh way betwixt *Ospring* and *Boughton* agaynste *Feuersham* : *black Will* was brent on a scaffold at *Flishinge* in *Zeland* : *Adam Foule* that dwelt at the *Floure de lice* in *Feuersham* was brought into trouble about this matter, and caried up to *London* with his leggs bound under the horse belly, and committed to prison in the *Marshalsea*, for that *Mosby* was heard to say, had it not bin for *Adam Foule* I hadd not come to this trouble, meaning that the bringing of the siluer dice for a token to him from mistres *Arden*, as ye have heard, occasioned him to renue familiaritie with hir agayne: But when the matter was throughly ripped up, and that *Mosby* had clered him protesting that he was neuer of knowledge in any behalfe to the murther, the man's innocencie preserved him. This one thing seemeth very strange and notable touching maister *Arden*, that in the place where he was layd being dead, all the proportion of his body might be seene two yeares after and more, so playne as could be ; for the * grasse did not growe where his body had touched, but betweene his legges, betweene hys armes, and about the holowness

* Dr. *Richard Hall* or *Tho. Baily* tells the like story of Bp. *Fisher's* grave in *Barkin Church* yard; that for seven years after his burial there grew neither leaf nor grasse upon it; which is far from a Miracle in a *London Church* yard. But its very probable that the grasse was kept from growing where Mr. *Arden's* body lay by art: as was done at *Colchester*, in keeping the ground bare where the bodies of those brave gentlemen Sir *Charles Lucas* and Sir *George Lisle* fell when they were shot in the Castle green, for the sake of getting money by shewing people this lying wonder. Thus, we are told, the Popish Priests in *K. Henry VIII* time poured Sope-ashes on Mr. *Pettis's* grave in the Church Yard, to prove him an Heretick, affirming that GOD would not suffer grasse to grow on an Heretic's grave. *Strypes Memori*: Vol. I. p. 203.

nefs of his necke, and round about his body : and where his legges, armes, head, or any part of his body had touched no grasse growed at all of all that time ; so that many strangers came in that meane time, beside the Townesmen to see the print of his body there on the ground in that field, which felde he hadde (as some have reported) cruelly taken from a woman that had bin a widow to one *Cooke*, and after married to one *Richarde Read* a mariner, to the great hindrance of hir and hir husband the sayd *Read*, for they had long enjoyed it by a leasse whiche they had of it for many yeares not then expired : neuerthelesse he got it from them, for the which the saide *Reade's* wife not only exclaymed against him, in sheading many a salte teare, but also cursed him most bitterly euen to his face, wishing many a vengeance to light upon him, and that all the worlde might wonder on him : which was thought then to come to pass, when he was thus murthered, and lay in that felde from midnight till the morning, and so all that day, being the fayre day, till night, all the whyche daye there were many hundreds of people came wondering aboute hym. And thus far touching this horrible and haynous murther of Maister *Arden*.

N^o. XIV.

Extracts of Wills relating to the Charitable benefactions given to the Church and Parish of Faversham.

Thomas Stransham of Faversham October 6. 1585.

— **A**ND further I will the sayde *Michael* or his assignes shall distribute to the poor people of *Faversham* the first half years farme to be received next after my decease of the said landes now in the occupation of the sayde — *Frinde* widdowe in *Luddenham*, *Buckland* and *Morestone* being sixteene pound by the yeare, having respect to the poore most charged with children to be most liberally delt with. And after the said first yeare expired, I do charge all the said lands and tenements last expresse'd in *Luddenham*, *Buckland*, and *Morestone* and every parcel thereof with a rent-charge of three poundes by the yeare to be delt and distributed in wood, cole, or money by the said *Michael* his heires or assignes once every yeare for ever to the poore of *Faversham* : And for defaulte of not distributing and dealinge of the said mony, cole or wood to the somme or value of 3lib. by the Yeare by the space of fourteen weekes next after the yeare ended : Then I will it may be lawful to the Major of the towne of *Faversham* for the tyme beinge or to the

the chamberlaines of the said towne, or anie such as the Major there for the tyme beinge shall appoint, to enter in and upon the sayde tenementes and landes and pasture or Mershe, or any parte thereof to distraine aswell for the sayde three pounds as for twentie six shillings and eight pence to be forfeited in the name of a payne by the sayde *Michaell* his heires or assigns, owners or farmers of the said landes and tenements. And the distresse there so taken to leade, dryve away and impounde untill the said three pound and twenty six shillings and eight pence in the name of a paine be to him or them that shall take the distresse fully answered and payde And he or they that took the distresse to retaine thirteen shillings and four pence for his labour and paines, and to distribute the other three pounds thirteene shillings and four pence to the poore. And I give to *Humphry Kybbert* gentleman three shillings and four pence to register this parte in the Towne booke the better to have continuance accordinglie to this my will.

Thomas Menfeild Major of *Faversham* July 26. 1614.

Item, I give and bequeath unto the Major, Juratts and Commonalty of *Faversham* aforefaid for the time beinge twentye markes of lawful English money to be bestowed in the buyinge of a whyte bell salte of silver the same to remaine in the custody of the Mayor of the said Towne of *Faversham* successively for the better furnishinge of hys table, upon which salte shall be ingraven the Towne Armes, and under these Armes these letters or charracters viz. *ex dono T. M.* ——— *Item*, I give to the Vicar of *Faversham* for the time beinge tenn pounds. ——— All my bookes which Mr. *Crosse* shall thinke fit for the Library begunne by Mr. *Rawley* (excepte such Englishe bookes as my wife pleaseth to use) I give to the Major, Jurates and Commonalty of *Faversham* aforefaid for the increasing of the said Library. ——— *Item*, I give and bequeath to the Major, Jurates and Commonaltye of the Towne of *Faversham* for the time being one thousand poundes to be paid unto them within tenn years next after my decease by my said Executor. Provided nevertheless and my will is that yt my said Executor shall within eight years next after my decease with the advise of the said Major and Jurates, and for and in the name of the said Major and Jurates and Commonalty purchase a convenient place within the Town and Liberty of *Faversham* for the building of fixe convenient dwelling houses, and shall thereupon build six convenient dwelling houses of bricke all under one rooffe, and shall make them fit for six poore people to dwell therein, and shall likewise within the said time of eight yeares next after my decease purchase for and in the name of the said Major, Juratts and Commonalty for the time being so much land as shall be yearly worthe thirty poundes at a reasonable rent, that then my Will

not to build
house

as to the said Mayor, Juratts and Commonaltie for touchinge and concerninge the saide some of one thousand pounds shall be utterlye voyde. *Item*, I will and my meaninge is that the saide six dwellinge houses, and the rent of the said lands soe to be purchaseth as aforesaid, shall be employed in manner and forme following, and to such uses as hereafter are expresse, *viz.* First I will that *Dorothie* my said Wife shall have the nominating of sixe poore widdowes of the Towne and Libertye of *Faversham* to have there dwellinges in the said sixe houses duringe ther widdowhod, except upon due prooffe of there or any of there misdemeanour they or any of them shall be thought unworthie of the place, the same to be heard and determined and soe displaced from tyme to tyme by the said Major and Juratts for the tyme beinge or the greater parte of them. And after the removing or displacinge of any one or more of them, that then the said *Dorothie* my said Wife shall within one Month next after such displacinge or removinge nominate others in the room or place of her or them soe displaced eyther upon prooffe of there mysdemeanor, or by intermarriage with any man. And after the death of *Dorothy* my wife I leave the choice of the saide sixe widdowes, and the placing of them from tyme to tyme whollye to the said Mayor and Juratts for the time beinge or the greater parte of them. And I further will to eyther of the saide sixe widdowes soe to be placed as aforesaide in the saide sixe houses fower pounds by the yeere to be paide unto either of them quarterlie by even portions out of the profitts of the said lands soe to be purchaseth as aforesaid. *Item*, I further will that the Mayor, Juratts and Commonaltie of the said Towne of *Faversham* for the tyme beinge shall yeerlie one the sixt daye of October in there *Guildhall* elect and choose one Juratt and one Commoner of the said Towne to be governours of the said howses and lands for that yeare followinge, which saide governours shall receive and take the issues and profitts of the saide landes and the same imploye to the uses aforesaide. And at the yeares end shall pass and give up there accounte to the new governours to be chosen as aforesaid within six dayes after the new election. And I further will that twentie shillings of the issues and profits of the said lands shall yearly be spent and bestowed upon a dinner at the passinge of the said accompt. And the residue of the said thirtie pounds *per Annum* I will shall be for the space of the first ten yeres kept in banck for a stocke yf any suites or controversies or any extraordinary use may happen, the same to remayne from time to time in the governors hands, and to be yeerlie delivered over upon the passinge of the accompt to the new governor to be chosen as aforesaid. And after the first tenn Years expired, I will that the overplus of the profits of the said lands shall be yeerlie bestowed and equally distributed to the said sixe widdowes in coales or in apparalinge of them at the descretion of the governors for the time being. *Item*, my will is that my said Executor shall within three moneths next after my decease enter into a bond of two thousand Marks to the

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the said Major, Juratts and Commonalty for the time beinge either to paye the said summe of one thousand poundse according to the true intent and meaneinge of this my Will, or else to performe the provifoe in this my Will concerning the purchasing and buildinge of the said howses and landes accordinge to the true intent and meaneinge thereof. And yf my said Executor shall refuse to enter into bond as aforesaid, then my will is that my said Executor shall paye or cause to be paid unto the said Maior, Juratts and Commonaltye for the tyme beinge the said summe of 1000 poundes within two yeares next after my decease. And yt my said Executor shall refuse to purchase the said lands, and build the said houses as aforesaid, and shall paye unto the said Major, Juratts and Commonaltye the said summe of 1000 pounds, then my Will is that the said Major, Juratts, and Commonaltie for the time being shall bestowe & employe the said summe of 1000 poundes to such purposes and uses as before in this my Will is limited and expresse within one yere next after they shall receive the same: And my wyll is that my said Executor shall upon the purchase of the said lands sue out a Licence in Mortmaine, yf neede be, at his owne costs and charge. Item, I further will that my said Executor shall paye to sixe poore widdowes which shall be nominated to the saide six places, eyther by my selfe in a Codycell to this my Will annexed, or by my wyfe if I faile to nominate them, nine pounds quarterlie, to each of them 30 s. at every Quarter, viz. at the Feasts of St. *Michael* the archangel, the Nativitie of our Lord GOD, the annunciation of the blessed Virgin *Marye* and the Nativitie of St. *John Baptist*. The first payment thereof to begynne at the second quarter daye that shall next happen after my decease. And thys quarterlie payment to continue untill such tyme as my said Executor shall finish the said houses and purchase as aforesaid of the said 30 lib. per annum, and then to end. Item, my will is, that my said Executor shall within three months next after my decease enter into a bond of 300 pounds to the said Major, Juratts and Commonaltie of the Towne of *Faversham* for the time beinge for the paying and performinge of the quarterly payment of the said summe of nine poundes to sixe poore widdowes according to the true intent and meaneinge of this my Will.

Catharine Lysford of Davington near Faversham January 13. 1615.

Item, to be paid unto the Major, Jurates & Commonaltye of *Faversham* fyftie poundes to be employed by them in use, and they to keep the stocke whole still for the yearly puttinge forth of one apprentice of the some of the poore of the same Towne for ever with the consent of my executors and the survivor of them. And I desire them not to misuse this my good meaning. And my mynd and will is that my Executors shall not take above
eight

eight Poundes yearly for one hundred poundes use, and so proportionable for any some that they shall let forth by this my Will.

William Spillett of Feversham March 9. 1670.

I give and bequeath unto the Mayor, Juratts and Commonalty of the Towne and Liberty of *Feversham* and their successors for ever those my Messuages or Tenements with gardens, backside and appurtenances to them belonging scituate, lying and beinge in *Boughton* streete in the Parish of *Boughton* under the *Bleane* in the County of *Kent*, one whereof is now in the tenure or occupation of *Samuel Rigden* and the other in the tenure or occupation of *Christopher Tittle* and *Widowe Rightinge* or one of them, the yearly profits and rents therof to be bestowed by them towards the putting out of poore children of the Towne and Parishes of *Feversham* apprentices, or for the relief of the poor.

John Trouts of Feversham April 25. 1673.

Item, I doe give and bequeath unto the poore people of the Towne of *Feversham* aforesaid the summe of five poundes of lawful money of *England* to be distributed among them at the discretion of my Executors hereafter named within ten dayes after my decease. — Alſoe, I will and bequeathe unto my sonne *Marke Trouts* all that my Messuage or tenement with the Mault-house, close or backside with all appurtenances scituate, lying and being within the Towne and Libertie of *Feversham* in a certaine street there called *Court street* West and now in the tenure or occupation of *Francis Baker* to have and to hold — Yelding and paying for ever yearly out of the same forty shillings *per annum* of lawful English money unto *Dr Giles Hinton* the present Vicar of the Towne of *Feversham* for so long time as he shall continue Vicar there, he preaching a Sermon for the same every Fryday before *Easter* commonly called *Good Fryday* in the forenoone in the Parishes Church of *Feversham*, the first payment to begin on the first *Good-Fryday* after my decease: And when he shall ever die or cease to be Vicar there, then I do give the said summe of fourty shillings *per annum* as aforesaid to the succeeding Vicar or Vicars for ever, provided always that he be a conformable orthodox divine according to the Church of *England* as it is now established and shall preach a Sermon for the same every Fryday in the forenoone on the day aforesaid, otherwise the said fourty shillings *per annum* to be void and not paid during that time and noe longer.

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Mark

Mark Trouts of Faversham January 3^o 1679.

Item, I give, devise and bequeath unto my deare and loving wife *Elizabeth Trowts* and her heirs and assignes all and every my Messuages, Lands, Tenements and Hereditaments whatsoever scituate, lying and being in the severall Parishes of *Faversham* aforesaid and *Herne* ——— Provided alwayes nevertheless, and upon this condition that my said wife *Elizabeth Trowts* her heirs and assignes shall yearly & every yeare for ever, on every *St. Marke's* day, pay unto the Minister of *Faversham* for the time being the summe of 40s. of lawful money of *England* immediately after that the said Minister hath read divine Service and preached a Sermon on the said Feast-day of *St. Mark*. And I doe hereby will and require the said Minister for the time being to read divine Service and preach a Sermon on every *St. Marke's* day for ever in the Parish of *Faversham* aforesaid. And alsoe upon this further condition that she the said *Elizabeth Trowts* her heirs and assignes shall yearly and every yeare for ever, with the advice of the then Minister, pay and distribute unto and amongst the poor of *Faversham* aforesaid on every *St. Marke's* day for ever the summe of 40s of lawful money of *England*. And if default be made in payment of the said severall summes of fourty shilling a yeare after divine service reade and Sermon preached as aforesaid, That then it shall and may be lawful to and for the said Minister and his successors and their assignes into and upon my Messuage, Lands, Tenements and Hereditaments scituate, lying and being in *Herne* aforesaid, or upon any part or parcel therof to enter and distraine, and the distress or distresses there found and taken from thence to leade, drive, beare and carry away, and the same to detaine, impound, withhold and keepe untill such time as the said severall summes of 40s. a Yeare be to the said Minister and his successors and poore people fully satisfied, contented and paid with all costs and damages in that case had and sustained.

Thomas Napleton Esq; February 2. 1721.

Item, I give and devise to the Mayor, Juratts and Commonalty of the Towne of *Faversham* in the County of *Kent* and their successors for ever, all my Lands and Tenements in *Faversham* aforesaid and *Hearne-bill* in the said County of *Kent*, in trust that they found an Hospital to be built out of the rents and profits thereof upon my Lands at *Tanner's-green* in *Faversham* aforesaid for sixe poore old men of the said Towne of *Faversham* to be placed in the said Hospital as soon as the same can be built out of the rents and profits therof by the said Mayor, Juratts and Commonalty, and soe for six poore men of the said Town of *Faversham* for ever afterwards to be placed in by the said Mayor, Juratts and Commonalty and each of such poore old men to have five pounds *per annum* in money, and every two yeares a new Coat out of the rents and

and profits of the said lands and tenements, and the residue or surplus of the rents and profits thereof shall be yearly applied to and for the use and benefit of the said poor men, as the said Mayor, Juratts & Commonalty shall think fit.

Nº XV.

Anno Domini 1245 facta fuit quedam Compositio sive Gracia per Abbatem Robertum fratribus Hospitalis de Wospringe.

Omnibus presentes literas inspecturis Robertus Dei gracia &c. noverit universitas vestra quod Nos divine caritatis intuitu concedimus Fratribus Hospitalis de Wospringe sepulturam Fratrum habitum ipsorum gestantium ibidem, et infirmorum tantummodò quos in dicto Hospitali in fata decedere contigerit. Ita tamen quod omne emolumentum tam in Oblacionibus quam in Testamentis, seu Confessionibus, seu quibuscunque modis alijs quod ex eorum obitu provenierit, libere et absque diminutione aliqua Ecclesiæ nostræ de Faversham resignetur. Si qua vero fuerit Familia in dicto Hospitali in habitu seculari, omnia jura spiritualia a Vicario de Faversham in ecclesia de Faversham recipiet, et ecclesiam memoratam in precipuis anni Festivitatibus frequentabunt. Sacerdotes qui pro tempore ministrabunt in Hospitali memorato nullam audient confessionem nisi tantum Fratrum et pauperum ibidem agrotantium, et eisdem personis Viaticum et Extremam Unctionem et omnia divina impendent, et in eo casu omnia emolumenta exinde proveniencia Vicario de Faversham sine retentione aliqua persolvent. Item, nullum Parochianum Ecclesiæ de Faversham solempnibus diebus, maximè in Natali Domini, in Purificatione Beate Marie, et in Pascha, Assumptione Beate Marie et in Dedicatione Ecclesiæ, nec ceteris diebus ad Divina recipient. Et si aliquis Parochianus de Faversham Oblaciones aliquas in dicto Hospitali fecerit, Ecclesiæ matriçi sine diminutione reddentur. Item, nullum Annale, nec Tricennale de Parochianis de Faversham aliquo tempore recipient. Et ad majorem omnium premissorum securitatem, Frater Oeconomus una cum sacerdotibus ibidem ministrantibus et commorantibus Sacramentum Fidelitatis prestabunt Vicario de Faversham qui pro tempore fuerit in Ecclesia eadem, quod Ecclesiam Matricem in Faversham in supradictis et omnibus alijs pro suis viribus indempnem conservabunt. Pro hac autem sepultura quam de prefatis pers. nis dicto Hospitali concessimus dabunt nobis singulis annis dicti Fratres xij. liberi redditus in Pascha in Domo nostra de Faversham, et j. cereum duarum librarum Ecclesiæ nostre de Faversham die Assumptionis beate Marie, &c.

Chron. W.
Thorn, col.
1893, 1894

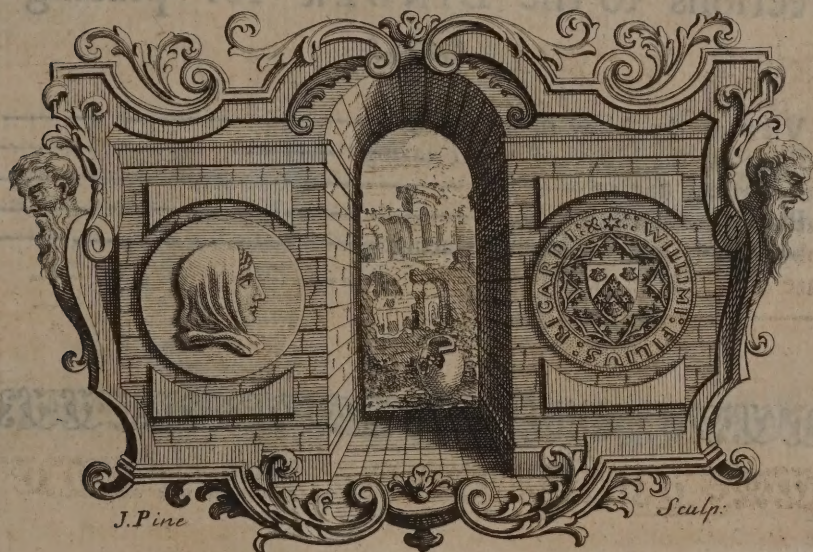
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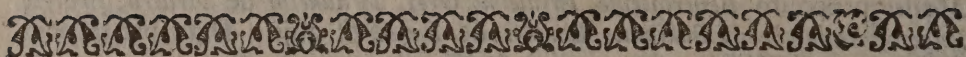
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39. Hen. III.
m. 5.

REX ——— Archiepiscopis &c. Sciatis NOS pro salute anime nostre et animarum antecessorum et heredum Nostrorum concessisse, et hac carta Nostra confirmasse Priorisse Ecclesie Beate *Marie Magdalene* de *Davington*, et monialibus ibidem DEO servientibus, et in perpetuum servituris omnes donationes subscriptas. viz. totam terram illam cum Molendino superstante et cum alijs pertinentijs suis in *Monketon* quam habent de dono *Mathei* filij *Hamonis* acte *Fritb*; et totam illam terram cum pertinentijs in tenuta de *Ospringe* quam habent de dono *Gervasij* de *Besevyle*; et totam illam terram cum pertinentijs in eadem tenuta quam habent de dono *Roberti* de *Sylegrave* et *Emme* uxoris ejus; et duas acras terre et dimidium, et decem denariat. et duas gallinas annui redditus cum pertinentijs in eadem tenuta de dono *Hamonis* et *Stephani* heredum *Willielmi* de *Ecclesia*; et unum Messuagium cum pertinentijs in *West-brok* in eadem tenuta de dono *Walteri* de *Ponte* et 2 solidatas et 7 den. redditus cum pertinentijs apud *Westbrok* in eadem tenuta de dono *Stephani* de *Girringes*; et 9 solidat' et 2 denariat' et 1 obolat', et 9 gallinas et 70 ova annui redditus cum pertinentijs in eadem tenuta de dono *Guncelini* filij *Richardij*; et duas solidat' et 1 gallinam annui redditus cum pertinentijs in eadem tenuta de dono *Lucie* de *Hornechylve*; et 1 solidat' et 6 denariat' et 5 gallinas annui redditus cum pertinentijs in eadem tenuta de dono *Ernulphi* filij *Hyroney*; et 3 solidat' et 4 denariat' et 3 gallinas annui redditus cum pertinentijs in eadem tenuta de dono *Hangeri Taylefer*; et 5 denariat' annui redditus cum pertinentijs in eadem tenuta de dono *Willielmi* *Coci*; et totam illam terram cum pertinentijs in eadem tenuta quam habent de dono *Roberti* le *Wred*; et 4 solidos annui redditus cum pertinentijs in *Winchelessey* de dono *Willielmi* filij *Wulvene* et dimid: Marcatam annui redditus cum pertinentijs in *Sandwyk* de dono *Martini* filij *Willielmi*; et 2 solidat' redditus cum pertinentijs in eadem villa de dono *Thoma* de *Erchestag* et 12 solidat' et duas Aneas annui redditus cum pertinentijs in Insula de *Grene* de dono *Radulphi* de *Wydegate*; et 2 solidat' et 6 denarat' redditus cum pertinentijs in *Rommenhale* de dono *Hamonis* *Pekelyn* et duas solidat' redditus cum pertinentijs in *Dya* de dono *Osmundi* filij *Edwardi* de *Tunstall*. Concessimus etiam pro Nobis et Haredibus Nostris eisdem Priorisse et Monialibus quod ipsæ et successores suæ in quibuscunque locis terras habuerint in perpetuum quietæ sint de Sectis Comitatum et Hundredorum Nostrorum, de visu *Franci-Plegij*, et lawdayorum, de turno et auxilio Vicecomitum et omnium aliorum Ballivorum et Ministrorum Nostrorum. Quare Volumus et firmiter præcipimus pro

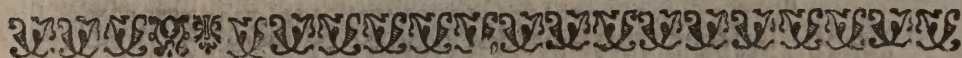
pro Nobis et Haredibus Nostreis quod prædictæ Priorissæ et Moniales imperpetuum habeant et teneant omnes terras, redditus et tenementa prædicta cum omnibus libertatibus et liberis consuetudinibus ad ipsam pertinentibus, in liberam et perpetuam Elemosinam sicut Cartæ prædictorum donatorum quas inde habent rationabiliter testantur. Et quod ipsæ et successores suæ in quibuscunque locis terras habuerint imperpetuum quietæ sint de Secis Comitatum et Hundredorum Nostrorum, de visu Franci-plegij et Lawadayorum, de turno et auxilio Vicecomitum et omnium aliorum Ballivorum et Ministrorum Nostrorum sicut prædictum est. Hijs Testibus Johanne de Plessetis Com. Warr'. Radulpho filio Nicholai, Galfrido de Lezygnan, Willielmo de Valenc. Johanne Mansell præposito Beverlacense, Willielmo Grey, Waukelm de Ardern, Imberto Perceys, Radulpho de Bakepuz, Bartho. de Bygoth et alijs. Data per manum Nostram apud Westmonastr. 22 die Aprilis.

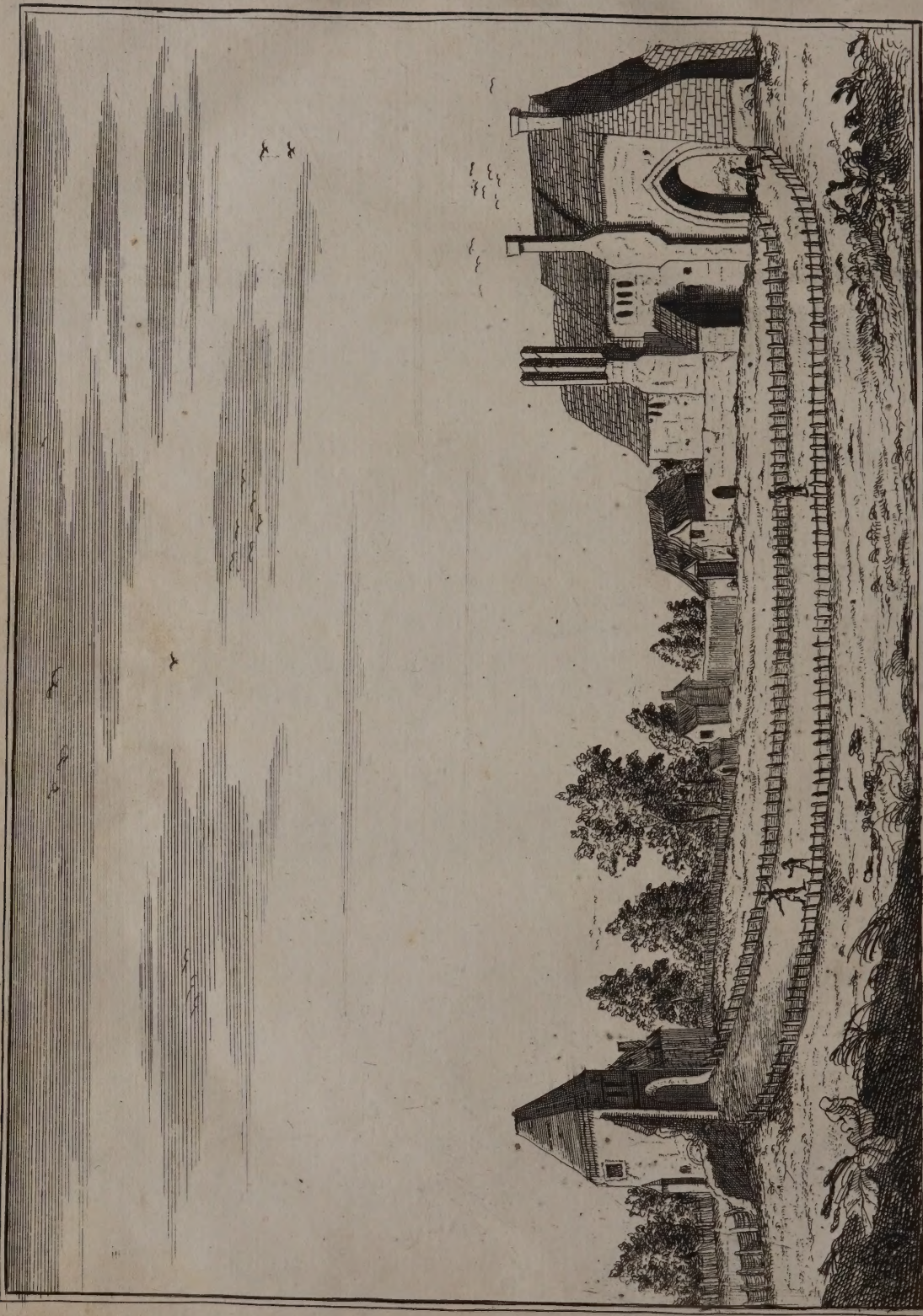




Directions to the BINDER for placing the *Cutts.*

- | | | |
|---|-------|------|
| 1. View of the Abby ruins facing | _____ | p. 1 |
| 2. Plate of the Monk of <i>Cluni</i> facing | _____ | 7 |
| 3. Abby seal facing | _____ | 20 |
| 4. Plate of the Nun facing | _____ | 77 |
| 5. _____ Chaplain facing | _____ | 81 |





A Prospect of the Remains of Faverham Abbey



ABBATIA FAVERSHAMIENSIS.

CHAP. I.

Of the Founders, &c. of this Abby.



THE Abby of *Faversham* was founded and first endowed by King *Stephen* and *Maud* or *Molde* his Queen, in the 11th, 12th and 13th Years of his Reign for the Salvation of his own Soul, the Soul of Queen *Maud* his Wife, and of *Eustachius* his Son, and of the Souls of his other Children, and of his Predecessors Kings of *England*. Thus *Robert* of *Gloucester* tells us, that 'The Abbey of *Fevershame* was founded in the Yere of oure Lord m.cxliv. and that in the Yere of our Lorde

A. D. 1147;
1148, 1149.
Charta Regia
Coll. No. 1.

Cronicle

m.cliv, deyed Kyng *Stephene*, and was buried att *Fevershame* in *Kent*, vij myle fro *Canterbury*, in Mynstre of Frenshe Monkes that *Molde* kyng *Stephne's* queene had founded newe in the worship of the Croys.-- That this Abby was thus founded by the Queen as well as by King *Stephen* is evident from the King's Charter, where it's asserted that the Estate given in exchange for the Mannor of *Faversham* settled on this Abby, was *de hereditate Reginae*, of the Queen's Inheritance. Accordingly we are told, That the Queen whilst this Abby was building frequently went to the Abby of *St. Austin*, just without the Walls of the City of *Canterbury*, where she kept her Court, that she might be near at hand to visit the Works, and give her Orders about them, and hasten their finishing; and that thither she used to call the Monks of the Neighbouring Priory of *Christ-Church* to celebrate Divine Service to her, Silence having been impos'd

Sim. Dunelm.
Hille. contin.
per *Joannem*
priorem *Ha-*
gustaldensem
col. 280.

Gerv. Dorebern.
chron. col.

on 1366.

Annales, &c.

on the Monks of *St. Austin*. *Nicholas Trivet* accordingly ascribes the foundation and first endowment of this Monastery wholly to the Queen. ‘*Sepultus est [Stephanus] in Ecclesia Monachorum de Faverham quorum Monasterium uxor ejusdem Stephani Regina Matildis fundaverat, & prædiis magnis plurimisque dotarat.*’

Godfrey of Boulogne, a relation of the King’s, having sent him a piece of the Holy Cross, as the relique was called, it was resolved to place it in this new Abby, which is therefore said to have been founded new in the worship or honour of the Cross, and was accordingly commended unto the Patronage of Our Saviour, and commonly known by the name of the Monastery or Abby of *St. Saviour’s of Faverham*.

Vol. vii. p. 119,
cod. impress.
p. 144, M. S.

Faverham lies on the North-side of *Kent*, a little out of the Road from *London* to *Canterbury*, where the Town seems to have been built for the sake of a small Creek, up which the Water flows from the main Sea; so that small coasting Vessels and Corn-Hoys come up to the Town. Our Antiquary *Leland*

in his *Itinerary* thus describes it: ‘*Faverham* is a Market Town franchised with a Sanctuary, and hath a great Abbey of blake Monkes of the foundation of *K. Stephane*. The Towne is enclosed yn one Paroche, but that ys very large. Ther cummeth a Creke to the Towne, that bereth Vessels of xx Tunnes; and a myle fro’ thens North-est is a great Key called *Thorn* to discharge bigg Vessells. The Creke is fedde with a bakke Water that cummeth fro *Ospringe* a thorough fare a myle and more of.’ It was anciently called *Fayres-feld*;

Chronicon
Saxonicum,
q. *Feyerfeld*,
Fair-field.

but when it came, I suppose, to be built on, and pretty well inhabited, the name *feld* was changed into *ham*, and it went by its present name *Fayresham*. *Ham*, signifies a House, from whence the termination of so many English Places in *Ham*. The word was likewise used to signify a Religious House or Monastery. On both these accounts might this Place have the name of *Fayresham* or *Feyersham*, as much as to say, the Fair or Beautiful House or Town: Since here was now a little Town of Houses, as well as there was afterwards built here an Abby. In the writings of those times is this Town stiled the King’s little Town, and the * *Royal Vill* of *Fefresham*, because the Lordship or Mannor of this Place belonged to the King. King *William* the first granted the Mannor of *Fayresham* to one of his *Normans*: But on the foundation of this Abby, *K. Stephen* exchanged an Estate called † *Lillechire*, belonging to Queen *Maud* with ‡ *William de Ipres*, who then held and enjoy’d this Mannor, in order to the setting it on the Abby as part of its endowment. For thus the King’s Charter runs: — *Sciatis me — dedisse manerium meum de Favresham ad fundandam Abbatiam unam ibidem de ordine Cluniacensium, &c.* On part therefore

Regis oppidulo.

* *Villa Regia*, a title given to those Country Villages where the Kings of England had a Royal Seat or Palace, and held their Mannor in their own demesne. Bp. *Kanner’s* Glossary. V. *Villa Regia*.

† *Sciatis etiam quod dedimus ego & Matildis Regina mea Wilhelmo de Ipra in elcambium pro eodem Manerio de Favresham Lillechire cum pertinenciis suis de hereditate Reginae, &c.*

‡ He was the base Son of *Philip Viscount de Ipre*, and Lieutenant to *K. Stephen* in the Wars against *Maud* the Empress, for which Service the King created him Earl of *Kent*.

of the demesnes of this Mannor, viz. in Meadows adjoyning to the Creek aforementioned, was this Abby built. A situation, one would think, but ill chosen, it lying low and damp, and subject to Fogs, and the Water moorish and brackish; and yet by the account hereafter given of the succession of the Abbats of this House, it appears that many of them lived to be very aged.

By the little that now remains of the building of this Abby, which is only two gate-houses and a little Oratory or Chapel, one would guess it to be but of a mean and clumsy structure. At the outer gate was the Porter's Lodge, and the Almshouse or Aumbry wherein poor and impotent people were relieved by the charity of the Abby, or rather of those good people who made the Religious of this House their Trustees to dispose of their Alms. The Oratory or Chapel belonging to this Aumbry, whither the poor people here relieved used to resort to perform their devotions, is yet standing in the little meadow and converted into a stable. The Porter's lodge is yet a dwelling House.

Mr. Southouse tells us, that 'in the Sacristie stood the Abby Church, but that it is so totally demolished that there is not so much as a stone or under pinning left to inform posterity whereabouts it stood.' This has tempted me to think that really there was no other Church within the precincts of the Abby besides the Chapel above-mentioned, whither the Convent used to resort for their private Devotions, and that for their more solemn Religious Services they made use of the Church of our Lady of Charity, the parish Church, which stands just by the precincts of the Abby. Robert Fale, some time of the Town of Faversham, of whom was purchased Poryng's Marsh and the 35 acres of Land in Ewel field, by his last Will bequeaths his body to be buried in the Monastery of Faversham in the Chapel of Fietie-roode there: Which seems to intimate as if this Chapel was the only place in the Monastery dedicated to the use of Religious Worship. Here, very probably, were likewise buried the bodies of K. Stephen and Maud his Queen the Founders of this Abby, and of Prince Eustace their son. But of this I pretend not to be certain. In memory of the Queen, whom the Monks call the good Queen because she was so great a benefactress to them, some of them have made the following Epitaph, which Mr. Weever says he found in a nameless M. S.

Funeral Monu-
ments, p. 278.

Anno millesimo C. quinquagenosimo primo;

Quo sua non minuit, sed sibi nostra tulit,

Mathildis felix conjux Stephani quoque Regis

Occidit, insignis moribus & titulis:

Cultrix vera Dei, cultrix & pauperiei,

Hic subnix a Deo quo frueretur eo.

Femina si qua Polos conscendere queque meretur,

Angelicis manibus diu haec Regina tenetur.

Our Annalist John Stow tells us, that, at the dissolution of the Abby, the King's body, for the gain of the lead wherein it was coffin'd, was cast into the river: meaning, I suppose, by the river the brackish Creek, into which a

Speed's Chroni-
cle, Book 12,
ch. 5.

Somner's MSS.
in archiv. Ec-
clesiæ Christi
Cantu.

Spring of Nail-bourne from *Ospringe* falls after it has run about two miles, at *Faversham*, where running by the precincts of the Abby it passes into the Sea. If this be true, I suppose the like impious affront was offered to the Ashes of the Queen and Prince for the same reason. This is not the only instance of the ill effects of Avarice at this time, which tempted some men to go beyond their Commission, or rather to act without any, to satisfy a greedy humour. For thus in a petition to King *Edward VI.*'s Commissioners, several years after, I find a complaint made, That the Hospital of *St. Bartholomew* near *Dorvor*, and the Church of the same, were taken down by *John Boule* of *Dorvor* without Commission, and that the same *John Boule* had then in his hands the Church-yard of *St. John's Church* in *Dorvor*, with the stones of that and two other Churches, viz. *St. Martin's* and *St. Nicholas*, which were then demolished. But this is the only instance that I have met with, if even this may be depended on, of the graves of the Dead being plundered at that time.

Monasticon
Faversh.

Next was the *Firmary* or building where those of the Convent were laid who were sick. It was punishable for any to eat in this place who was not solemnly design'd for it.

The *Refectory* or Hall, called also the *Fraytoure*, where the Monks used to dine and sup: Thus is one of these Halls described in *Pierce the Plough-man's Creed*.

*An Halle for an hygh Kynge an Houshold to holden.
With brode Bordas abouten ybenched well clene,
With wyndowes of Glaas wrought as a Chirche.*

Monasticon
Faversham.

Mr. *Southouse* tells us that in his time this building remained intire, and that on the North door was this inscription in old English Characters, *Jhesus Christ have mercy on us*: but that Sir *George Sonds* quite demolished it some time before the Year 1676.

On the East-part of this *Refectory*, stood the *Abbat's Lodge*, as should seem by its convenient situation for the supervising that place. In Mr. *Southouse's* time an ancient chamber or two of this building were yet remaining, whose roofs were cieled with oaken wainscot after the manner of some Chancels.

On the West-side of this *Refectory* stood a building of stone which opened with two doors into the *Refectory*, and with another into the Close Northwards, which Mr. *Southouse* guessed to be the *Interlocutory* or *Parlour*, whither the Monks used to retire after meals.

The Kitchen, which is now totally rased, stood, Mr. *Southouse* says, contiguous to the Well, and in it there was a Mantle-piece of timber 30 feet in length. The foundation of it was of stone, which was dug up in the Year 1652 to help pave the Broad-street in the Town commonly called *Court-street*; and as the labourers were digging, an arched Vault under ground was discovered, which served as a drain or sewer to convey the water or sullage from the Kitchen.

There was likewise a room called the *Calefactory*, where the Monks used to warm themselves. To this purpose *Robert Fale* aforementioned deviled by his

his † Will dated 21 Hen. VIII. eight load of wood a year for the use of the Monks in this place.

Besides these buildings, there was the Bake-house, Malt-house, Brew-house, and Cellar, the tatter'd Skeletons of some of which, Mr. Southouse says, were in Monastic being in his time. *Faversham*

The Stables belonging to the Abby stood in the place now called the Abby-Close, at some distance from the other Offices. Among these was one called the *Palfrey-stable*, which was for the pads and saddle horses of the Abbat. This stable Mr. Southouse says, stood on the ground where Sir George Sonds built the Farm-house that now is.

There was also a Room for a Library in which *Leland* tells us were these following Manuscripts. *Collecta. Tom. iii. p. 6.*

Rabani [Mauri] super Matthæum.

Enchyridion Xysti.

Preesectinus super libros sententiarum.

Giraldi Cambrensis Topographia. [Hiberniæ]

Julius Solinus. [Polyhistor seu de mirabilibus mundi.]

Chronicon Gulielmi Meldunensis.

Epistola Othonis Monachi de inventione Corporis S. Milburgæ. Miscr- cula quæ autore Deo.

For this Abby thus built the King and Queen determined to provide Monks of the Benedictine Order of *Cluni* in France, for which reason they are stiled by some of our Chroniclers *French Monks*. This Order was then in very great reputation for the strictness of its rules and observances, and the sanctity of its Monks, so that a considerable number of Monasteries resolved to embrace them; some of which thought it sufficient to receive the Customs without submitting themselves to *Cluni*, or being obliged to pay obedience to the Abbat of that Place, as chief of the Order. *Henry de Blois* the King's Brother and Bishop of *Winchester* was a great admirer and patron of the Monks of this Order, and therefore, very probably, advised the King and Queen that the Monks of this new-founded Abby should be of that Religious Order.

The Monks of *Cluni*, tho' they lived under the Rule of *St. Benedict* or *Bennet*, and wore a black habit, yet followed a very different discipline in ceremonies and in their way of behaviour, from what had been observed by the black Monks commonly called *Benedictines*, and therefore by way of distinction were named *Cluniacs* from *Cluni* on the *Grosne* in France, about 3 Leagues S. W. from *Mas-*

† First, I will that the Abbatt and Convent of *Faversham* have my barn and curtilage, and the gardens on the East-side thereof. — And also under this condition that the said Abbatt and Convent be bound yn a convenient bonde unto the Vicar of *Faversham* for the time being to provide yerly eight loads of log wood for the *Calefactory* to warm the Convent of the said Monastery after that matters be done there, for ever. The Vicar to have the oversight thereof that the said Wood be provided yerely and couched in the Monastery by the last day of *October* in a House next unto the *Calefactory*. If the wood be not there by that time the Abbat &c. to forfeit 10s. whereof 5s. to the Vicar, 5s. to the poor, and the Vicar to be paid yearly for his oversight and care 8 d. *Ulti. Testa. Rob. Fale de Faversham.*

To. v. p. 189,
&c.

con, where the Abby which is chief of this Order was built. The Author of the *History of the Religious Orders* gives us the following account of their discipline and behaviour.

‘ They every day said two solemn Masses at which every religious of one of the Choirs offer’d two Hosties, altho’ no more than *five* of them communicated on Sundaies, and only *three* on the Mornings of the Week-days ; the others eat before dinner, and by way of eulogie unconsecrated Hosts, or Hosts which had been only blessed : but at solemn Masses of the dead, and on the three Rogation Days, both the Choirs offered the Hosties. On solemn Feasts the Deacon communicated of the Hostie of him that celebrated, and the Subdeacon of the others : but on the three days preceeding the Feast of *Ester* the Communion was given to all the Religious. If any one would celebrate Mass on Holy Saturday, before the solemn Masse was said, he made use of no light because the new fire was not yet blessed.’ The Preparations which they used in making the bread which was to serve for what they called the Sacrifice of the Altar, was this. ‘ In the first place they chose or pick’d the wheat grain by grain, a sign they had not much to do, and washed it very carefully. Then putting it into a bag appointed for that use alone, a trusty servant carried it to the Mill, washed the Mill-stones, and covered them above and below with Curtains ; and having put on himself an † Albe, he covered his Face with a Veil leaving nothing but his Eyes to be seen. The like precaution was used about the Meal. It was not suffered to be sifted till the sieve had been well wash’d, and the Guardian of the Church, if he was either Priest or Deacon, perform’d the rest with the assistance of two other Religious in the same Orders, and a Lay-brother expressly nominated for that purpose. These four Religious, when Mattins were ended, washed their hands and faces. The three first put on them † Albes, one of them washed the Meal with water that was very clear and neat, and the other two baked the Hosties in the Iron Mold.’

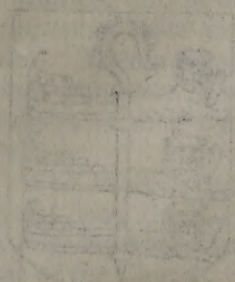
Six in the
morning.

Nine at night.

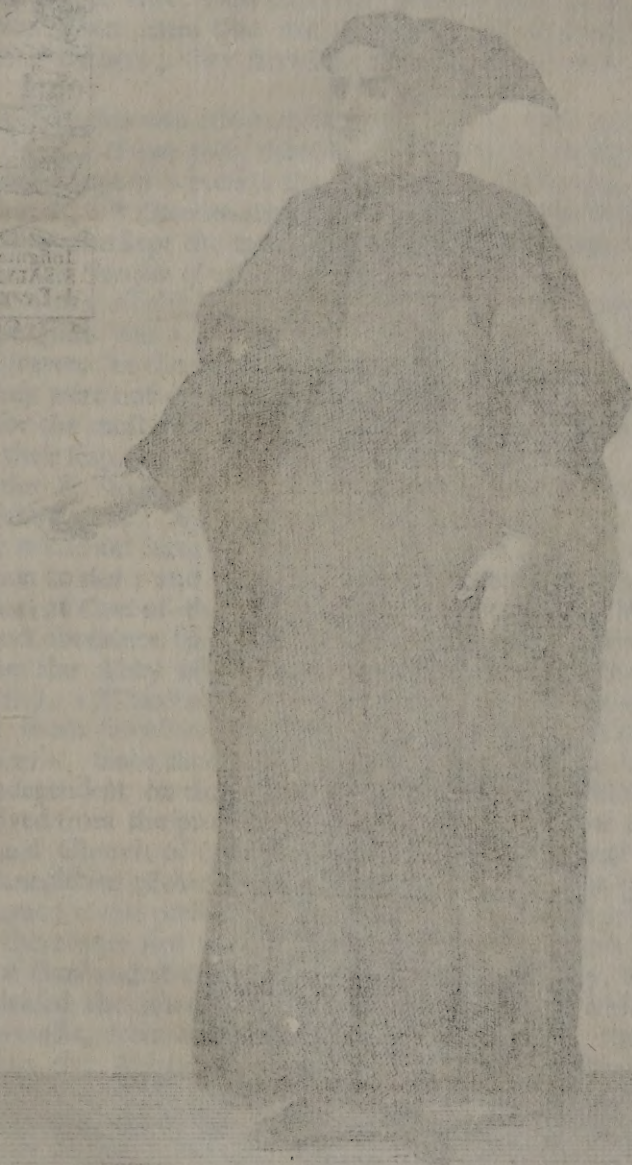
‘ As to their Canonical exercises, silence was so strictly observed among them both by day and night that they would rather have died than break it before the Hour of *Prime*. During the Hours of Silence they made use of signs instead of Words. After the 13th of *November* the Elder ones continued in the Quire after Mattins, and the Juniors went to the Chapter House to learn to sing. They repeated the Psalms when they were at work or about any business. A Proclamation of faults was in use among them. After ‡ *Compline* they received no Guests, nor were any of the Religious permitted to eat. After the 13th of *September* they made but one Meal, except on the Festivals of twelve Lessons, and on the Octaves of *Christmas* and *Epiphany* when they had two meals. The remainders of the bread and wine that was served in the Refectory were

‘ distri-
† Albes were white linnen garments made close at the hands like a Shirt, or like the garment wore by waggoners in some places over their cloths called by them Surplices.

‡ *Compline* signifies properly that Even-song which completed the whole Service of the Day, and begun at nine of the Clock at Night.



JOHANNES ADRIANUS
1640-1690



JOHANNES ADRIANUS



An ancient Benedictine of Cluni

distributed to poor pilgrims. Besides this the Monks at *Cluny* fed eighteen poor people every day, and in *Lent* distributed their Charity with so holy a Profusion, that in one year at the beginning of *Lent* they are said to have had 7000 poor folks to whom they distributed salt Provisions, and other such like alms. Young people were there educated with the same care, and had the same education given them that the children of Princes could have in the Palaces of their Fathers; they served as Choristers and wore the Monastic habit.*

This exact discipline was administered by the *Abbat*, who had under him a *grand Prior*, *Deans*, a *Cloister-prior*, *Chantors*, *Masters* for the children, a *Præcentor*, a *Press keeper* who kept in a press in the Cloisters the Books that were for the use of the Church, a * *Chamberlain* who had the care of the Vestuary or Wardrobe, a *Treasurer* who kept the treasure of the Church, a *Master* of the guests, an *Almoner*, and an *Overseer of the Infirmary*.

The ancient habit of the Religious of this Order when they work'd and were out of the Quire was a black gown and scapulary as is represented in the figure here engraven. In the Quire they wore a great Coule; but when they went abroad they were not distinguished from secular Priests but by a strait scapulary which for the most part they took care to conceal. At home they wore a *Camail* with their scapulary.

Of this Order *K. Stephen* and his Queen appointed the Monks of this their new-founded Abby to be. But because the Abby of *Cluni* was out of the King's dominions, he would not have this Abby of his to be in the nature of a Cell, and in subjection to that; and therefore procured Letters of Absolution from *Peter* then Abbat of *Cluni* of those Monks which were placed in this House, of all subjection and obedience to Him. These Monks were chosen by the King and Queen from the Abby of *Bermondsey* which was a Cell of the Priory of *St. Mary's* of Charity, a Monastery in dependence on the Abby of *Cluny*, and who therefore had sworn subjection and obedience to the Abbat of *Cluni*, and the Prior of *St. Mary's*. Since then the King would have this his Abby of *Faversham* wholly independent on that of *Cluni*, it was necessary that these Monks should be absolved from the promise they had made of subjection and obedience to the Abbat and Church of *Cluni*. When therefore *Clarenbald* the first Abbat received Benediction of Archbishop *Theobald*, (which for the greater Solemnity was performed in the presence of the Queen) in his Metropolitan Church of *Canterbury*, there were first read publicly the aforesaid Letters of Absolution of the Abbat of *Cluni* and of B — prior of *St. Marie's* of Charity, by which they absolved or released the aforesaid *Clarenbald*, and the Monks which came with him from *Bermondsey*, from all obedience or subjection which they before promised or owed to the Abbat or Church of *Cluni* or to the Church of *Charity*, that they might serve GOD freely at *Faversham*, so that neither the Abbat of *Cluni*, nor the Prior of *Charity* should presume to claim any power over the Ab-

Monast. Angli.

Somner. Anti.
of Canterbury
p. 124, edit.
1703.

* He likewise received the rents of the convent's Estate.

Speed Chr6.
fol. 1059, b.

Monast. Angli.
To. i. p. 689.

Histo. p. 186,
ed. 1640.
P. 368.

Reyner de
Apost. Bene-
dict.

by of *Faversham*. From hence Mr. *Sommer* concluded that Mr. *Cambden* was mistaken in saying that K. *Stephen* founded this Abby for the Monks of *Clugny*. But this is what the King says himself in his Charter of foundation, that he had founded this Abby at *Faversham* of the Order of *Cluniacs*. Accordingly it was so reputed at its dissolution: The Monks of this Abby being stiled *Black Monks*, *Cluniacs*, to distinguish them from the *Black Monks*, *Benedictines*. *Le-land* thus writes them in his *Collectanea* Tom. I. p. 89. *Faversham* Abbat. *Benedict*.

Of these Monks there were twelve besides Him, who had the chief care and government of the House and was stiled Abbat. This Number of thirteen in the Abbat and 12 Monks was made choice of in imitation of ‡ Christ Jesus and his 12 Apostles. The stile of † Abbat was higher than that of Prior, and supposed to carry with it greater Wealth, or a richer endowment than a Priory commonly had. Tho' I find this title was not so fix'd to the Head of this House as that he was never stiled Prior, as will be seen by and by.

That our Abbat might not pretend to be exempted from the Jurisdiction of the Archbishop and Archdeacon of *Canterbury*, in which Diocese his Abby was, it was ordered that he should be blessed by the Archbishop, and installed by the Archdeacon or his Official. The ceremony of this benediction may be seen in the Roman pontifical, and used to be performed to our Abbats at the High Altar at *Christ-Church* in *Canterbury*, where the Abbats made their professions of Canonical subjection to the Archbishop. Accordingly the Archbishops both claimed and exercised a right of visiting this Abbey, tho' its insinuated by *Mat. Paris* that they had no right so to do, and that the Monks submitted to the Archbishops Visitation out of fear of His Power, and want of courage to oppose it: but in another place he owns that the Archbishop was kindly received both by the Monks of *Faversham* and those of *Rocheſter*, and the Canons of *St. Paul* in that City, on account of His Moderation. But in this, he says, the Archbishop acted subtilly, that so he might get admittance and possession of Visiting them. For it was, it seems, pretended that neither the Archbishop of *Canterbury*, nor any other Ordinary had any power to visit this Abby, or any other of this Order of *Cluni*, but that they were subject to the Provincial or General Chapter only; and that the Abbat of *Faversham* was one of those Prelates which of right ought to be present at the provincial Chapter. But this plea was overuled in the Case of this Abbat. Since in the King's Writ for restoring the Temporalties to *John*, the last of the Abbats of this Abby, the Archbishop of *Canterbury* is expressly affirm'd to be the Ordinary of this place.

As the Abbats of this House were blessed by the Archbishop, so they were installed by the Archdeacon of *Canterbury*, or his Official. Thus it is entered in the Archdeacon's book, commonly called his *black book*: *Archidiaconus Cant' installabit Abbatem*

‡ In the Priory of *St. Edurge* at *Burceſtre* in *Oxfordſhire* was the Prior and only eleven brethren, to answer the number of our Saviour and his eleven disciples.

† — census habet Abbatibus; solo nomine caret, & Prior dicitur, ob id quod Archiepiscopus Abbatibus loco est. *Erasmi* Colloq. peregrinatio religionis ergo.

Abbatem de Faverham per se vel Officialem suum, & habebit palefridum suum, & stabit ibidem per duas noctes & unum diem, ad expensas Abbatis, ut in esculentis & potulentis pro se equitaturis si voluerit. The Archdeacon of *Canterbury* shall install the Abbat of *Faverham* by himself or his Official, and shall have his Palfry or Pad, and shall stay at the Abby two nights and a day if he pleases, where he shall be provided with meat and drink for ten horsemen at the Abbat's expense.

As this Abby was of Royal Foundation, and the Abbats held the Estate belonging to it in chief and *per Baroniam*, we find the Abbats were at first called to Parliament. Mr. *Selden* has shewn that they were called to XII several Parliaments in the times of *Edward I.* and *Edward II.* and, not improbable, in the other reigns that intervened betwixt the time of this Abby's foundation and the time of *Edward I.* But that learned Antiquarian observes that about the end of *Edward II.* was the beginning of the special care of omitting out of the summons such as of this kind were not in truth to have place and voice in Parliament, that is such Spiritual persons, as being Regulars, or beneath that rank, held not in chief. And thereupon also even some of them that held in chief, and *per Baroniam* from ancient time, were excluded either by discharge or like omission. Of this, it seems, the Abbat of *Faverham* was one instance, who was never called to Parliament after the 18th of *Edward II.* or A. D. 1325.

But tho' our Abbat sat not in Parliament, he had a place in Convocation, where he is named next to the Abbat of *St. Austin's* near *Canterbury*: and, as *Synodalia*, appears by their Wills. He was commonly called by the inhabitants of *Faverham*, my lord Abbat. Thus *John Willard* of *Faverham* by his Will dated Decem. 15, 1525, Wills that in the Abbey be said for his soul, among the Monkes a trentall of Masses, and every Priest of them to have 8 d. and my lord Abbot for his diligence to see this done within two dayes after his decease buryinge daye 20 d.

From this Abby, as of His foundation, the King by his Prerogative challenged one Corrody for his *Vadelett* or *Valett*; which was a sum of money or allowance of meat and drink due to the King from an Abby or other House of Religion whereof he is the Founder toward the reasonable sustenance of such an one of his servants, being put to his Pension, as He thought good to bestow it on.

Upon the same account, on the death of every Abbat, the King by his prerogative had not only the custody of the Temporalties belonging to the Abby during the vacancy, but he was to have the Abbat's Ring, the Cup which He used to drink in, His Palfry or Pad, and his Kennel of Hounds, for which a writ was used to be issued out to the King's Eschaetor to seize the same.

The King as Founder had likewise a right to appoint a successor to the deceased Abbat. For this purpose He had the Abbat's Ring, which with the Pastoral Staff, if he had † any or was a Mitred Abbat was delivered by Him

C

to

Titles of Honour, part. II, chap. 5.

MS. ccc.

Skinner Lexicon etymolo. Cowel's Law-Interpreter. See, first part of the Institutes, fol. 97, a.

Coll. 5. No. II.

Selden ad Radmerum & Notae, &c. p. 142.

† Si Abbas non sit de mitra, parantur tantum paramenta sacerdotalia: & ultra illa, pluriale album: — Annulus cum gemma benedicendus, & Electo tradendus. — Pontificale Romanum, de benedictione Abbatis.

to the person whom he nominated to succeed him. This Right of Investiture claimed and put in ure by our Princes was very much controverted by the Religious, and K. Henry I. is said to have given it up. But we see among the Charters of King John a Grant to the Earl of Pembroke of the Advowson or Patronage of the Abby of Neutlega which was in the Earl's Fee, by which that Prince gives and grants, and by this his Charter confirmed to him and his heirs *donationem baculi pastoralis Abbacie de Neutlega*. A plain intimation that this donation was invested in the King, who could not otherwise have granted it to another. By the 12th Constitution of the Council of Clarendon held 1164, in the reign of K. Hen. II. it was provided, that on the Vacancy of an Abby or Priory *de dominio Regis* the choice of a successor ought to be made in the King's Chapel, *assensu domini Regis, & consilio personarum Regni quas ad hoc faciendum vocaverit*; and that there the Elect should do homage and fidelity to the Lord King as to his liege Lord, of his life and limbs and earthly honour, before he was consecrated or had the Archbishop's benediction. But long after this K. Hen. VII. in his Writ to restore the Temporalties to Abbat Castelocke affirms this Abby to have been of the Foundation of His illustrious progenitors Kings of England, and of his Patronage. The first of these Abbats was,

I. *Clarembald*, who was Prior of the Monastery of St. Saviour at *Bermundsey* in *Southmark*, a Monastery founded by *Alwin Child* a Citizen of *London* A. D. 1082, for Monks of the Order of *Cluni*. From hence with the leave of the Abbat of *Cluni*, he was chosen by K. Stephen and his Queen to be Abbat of this their new Abby at *Faversham*. He received the Benediction from Archbishop *Theobald* 3 *Idus Novembris* 1147, at the High Altar of *Christ-Church* or the Church of the Holy Trinity, as it was then called, having first made his profession of Canonical subjection to the Archbishop and his successors. And because he was taken from a *Cluniac* Cell, where he had promised obedience and subjection to the Abbat and Church of *Cluni*, and to the Prior and Church of *Charity*, therefore, as was hinted before, were first of all read before all who were present, Letters of the Abbat of *Cluni*, &c. in which they released *Clarembald* from all the Monastical subjection which he had promised to them. At the benediction of this first Abbat was present Queen *Maud* Herself and four Bishops, viz. *Simon* of *Worcester*, *Robert* of *Bath*, *Robert* of *Exeter*, and *Hilary* of *Chichester*: by whom, very probably, the Abbat was accompanied, after the benediction was over, to his Church at *Faversham*. During this Abbat's time seem to have died † both the Royal Founders of the Abby, and Prince *Eustace* their son, who were all buried here.

II. *Guer-*

† Anno 1152, obiit *Matildis* uxor regis *Stephani* at *Hadnigham*, or *Hungham* Castle in *Essex*.
Anno 1153, obiit *Eustachius* filius regis.

Anno 1154, obiit Rex *Stephanus*. Cronicon *Johannis* Abbatis S. Petri de Burgo.

After in his thrid yere *Steven* fulle seke gan lie,
And in that grete languour endid be his life,
Ninetene yere the honour he kept in werre and strife.
At *Feversham* he lis, at a beven in *Kent*,
In an abbey of pris he founded with lond & rent.

II. *Guericus*, alias *Sævericus* or *Werricus*. He was likewise Prior of *St. Saviour's* at *Bermundsey* and elected or nominated by the King to this Abby A. D. 1178. *Ibid. col. 1145.* But if there was no one betwixt *Clarembald* and him, *Clarembald* must needs be very old when he died. Since being a Prior before he was nominated to this Abby, we can't well suppose him less than forty or fifty when he was made Abbat of *Faversham*, to which if we add 31 the Number of Years of his being Abbat, he must be above seventy or eighty when he died. However this be, *Guericus* came to *Canterbury* as his predeceffour had done, and there at the High Altar of *St. Trinity* or *Christ-Church* made his profession of obedience to Archbishop *Richard*, and received the benediction from him. During this Abbat's time Pope *Urban* gave a Commission to him, the Abbats of *Battel* and of *St. Austin's* to take off the suspension from the Prior and Convent of *Christ-Church, Canterbury*, which Archbishop *Baldwin* had inflicted. A. D. 1185.

III. *Algarus*. He received the benediction from Archbishop *Baldwin*, to whom he made his profession of canonical obedience A. D. 1188. He appears as a witness to a Charter granted to the Hospital of *St. Jacob* near *Canterbury* in Archbp. *Hubert's* time, and to a Charter granted to *Christ-Church Canterbury*, with *Gilbert Bp. of Rochester*, and *Roger Abbat of St. Austin's* about the Year 1200. In this Abbat's time there happened a great suit in the King's bench about the neighbouring Church of *Luddenham*, between the said Abbat, and *William de Insula* heir to *Sir William de Insula* by *Mabilia* the daughter of *William de Luddenham*, which *William* had given the Church or Parsonage of *Luddenham* to this Abby. But, as it should seem, the cause was given against the Abbat, the Parsonage of *Luddenham* continuing unappropriated to this day. A. D. 1188. *Nich. Batilly MS.*

IV. *Nicholas*. When he received the benediction does not appear. During his time, viz. 1235, *Isabel* Sister to *K. Henry III.* being married to the Emperor *Frederic* came to this Abby in her way to *Canterbury*, where she visited *Becket's* shrine, and from thence went to *Sandwich* to take shipping. A. D. 1201.

V. *Peter I.* To whom He made his Profession does not appear. Mr. *Somer* has placed his name next to *Algarus's*. *Monas. Faver.*

VI. *Peter II* of *Rodmersham*. His Profession stands next to *Peter I's* in the Register and was made by him to Archbishop *Boniface* 14 Kal. Jan. 1244. It seems as if during this Abbat's time Archbishop *Boniface* visited this Abby twice, viz. in the Years 1250 and 1253, when probably he visited his Diocese. *Mat. Paris*, on this occasion, severely reflects on the Archbishop as a man of so tyrannical a temper, as perfectly to overaw the pusillanimous Monks, and bend them to a submission to his arbitrary will. In this Abbat's time happened likewise the following accident which is thus related by the Monkish Historian *Mat. Paris* aforelaid. *Guido* brother of *K. Hen. III.* came home from the Holy Land, and being necessitous and on foot, came to the Abby of *Faversham* for relief and entertainment, where he was charitably and civilly received and generously welcomed. Being on foot he requested of the Abbat that, in charity to him, and in honour and respect to the King his brother, he

he would kindly accommodate himself and his companions with some of his horses and servants so far as *London*; making great protestations that as soon as he came thither he would send them back with abundance of thanks. To this request of his the Abbat yielded, and granted to him what he desired. But when the said *Guido* came to *London* not being afraid to be reckoned ungrateful, he neither thanked the Abbat, nor returned the horses, but only sent back the servants, having abused them with reproaches not fit to be repeated. And so, saith the Historian, the shameless guest deserved to be compared to a snake in one's bosome, and a mouse in one's purse.

A. D. 1254.

VII. *John I.* He made his profession to Archbp. *Boniface* A. D. 1254, and received from him the benediction.

A. D. 1271.

VIII. *Peter III de Hardesto.* In the Vacancy of the Archiepiscopal See by the death of *Boniface* 1270, he made his profession of obedience to the Sacrifice of the Priory of *Christ-Church, Canterbury*, 4 Non. *Martij* A. D. 1271.

Ex archivis
Turiis.

IX. *Osward de Estry.* In the Certificate of *Robert Kilwarby* Archbishop of *Canterbury*, or rather his Petition to *K. Edward I.* to grant this *Osward* the administration of the Temporalties and Possessions of this Abby, he is said to be provided by him to the Abby and Monks, and to have the Royal assent, at his instance, in the room of *John de Romenhale* whose election by the Monks he had cassated. This certificate or petition is dated at *Lambith* 8 Idus Novem.

A. D. 1275.

Thorne chroni-
con. col. 1959.

A. D. 1275. The very same year *Osward* or *Oswald* made his profession of Canonical subjection to the Archbishop. During this Abbat's time was a Composition made betwixt him and the Abbat of *St. Augustines*, whereby it was agreed that the Abbat of *St. Austin's* and his servants might at Autumn have a way from a field belonging to the Abby of *Faversham* thro' the gate of the Abby which is to the North of the said field, to carry out their Tithes, until the said Abbat should provide them another way: and that when such a way was provided, the said Abbat of *St. Austin's* should not claim any right or property of a way through that Gate to and from the said field. Very probably this *Osward* was the Abbat of *Faversham*, who was present, with others, at the interment of Archbishop *John Peckham* in *Christ Church, Canterbury*, Decem. 19, A. D. 1292.

MSS. Nich.
Battely.

A. D. 1295.

X. *Geoffrey.* In 1301. Sir *R—de Burges* is said to have imprisoned *Geoffrey* Abbat of *Faversham*, for which he was cited to appear at the Archbishop's Court 3 Kal. Feb. the same Year, and on his not appearing, was excommunicated Kal. Mart. following.

A. D. 1305.

A. D. 1307.

XI. *Clement.* He made his profession of canonical subjection to Archbishop *Robert Winchelsea*, A. D. 1305. During this Abbat's time a Composition or Agreement was made betwixt him and the Convent of *Feveresham*, and the Abbat and Convent of *St. Austin's* near *Canterbury*, that the said Abbat, &c. of *St. Austin's* should have and receive out of the Mannor of *Feveresham*, and its appur-

+ ——— habeant & percipiant de manerio dictorum Abbatib, &c. de *Faversham* cum pertinentiis in *Faversham* vj Marcas annui redditus ad iv terminos ——— duas vaccas pascentes cum vaccis

appurtenances in *Faversham* vij Marks of yearly rent at the four times of payment; the running of two Cows with the Cows of the Abbat, &c. of *Faversham* from *May-day* to the first of *August*, of vij Steers with their Steers at the *Blean* for the same time, and of vij Hogs in pannage or acron season with the Abbats and Convents hogs in their Woods Wast. They were likewise to have vij cart loads drawn by two horses of brush faggots in their Wood at *Blean*. In consideration of which the Abbat, &c. of *St. Austin's* remitted to the Abbat, &c. of *Feveresham* their right to the Tithes of *Melesfeld* and *Suthfeld*, and of certain fields lying at *Lamberstonde*, viz. *Estrate*, *Westreet*, *Muchfel* and *le Coumbre*, so long as the Abbat, &c. of *Feveresham* used these lands themselves, saving to the Abbat, &c. of *St. Austin's* the tithes of 1 acre and a half in *Melfeld*, and of one acre in *Suthfeld*.

XII. *John II.*

XIII. *John III.*

XIV. *John IV.* Of these Abbats we have nothing but their names. Only it seems as if it was in their time, viz. 1327, that the community of *Feveresham* fought against one another, and several of them were slain. In their time also, viz. 1340, Archbishop *John Stratford* * reserved out of the appropriated Tithes of *A. D. 1340* *Bockton* subtus le *Blean* and *Preston* juxta *Faversham* granted to this Abby, an annual Pension of five Marks sterling, to be paid by equal portions on the Feasts of *St. Michael* and *Easter* out of the Parsonage of *Bockton* to the Infirmary of *Christ-Church, Canterbury*, for the more congruous relief, refreshment, and support of the sick Monks of that Priory: and another yearly Pension of two Marks and an half from the Parsonage of *Preston* to be paid at the same times to the Sacrist of the said Church of *Canterbury* for the reparation of the said Church: which instrument is dated 17 Kalend. June A. D. 1340, in the seventh Year of the Archbishop's Translation. Which reservation and imposition of the aforesaid Pensions, the Abbat and Convent of *Feveresham* approved of as rightly done, and obliged themselves, and their Estate at present and hereafter faithfully to pay them: as appears by an instrument seal'd with their common seal, and dated

Penes Regis
Archidiao.
Cantuar.
Coll. No. vii.

vaccis suis a festo App. *Philippi & Jacobi* usque ad festum *S. Petri* ad vincula — & ij bovectas cum bovectis suis apud le *Blean* per tempus predictum: & vij porcos tempore pannagii cum porcis suis in pannagio ipsorum Abbatis, &c. — & percipient vij carectas ad duos equos bulch. fagatorum in bosco suo apud le *Blean*. — Et predicti Abbas, &c. *Sti. Augustini Cant.* remiserunt, &c. Abbati & Conventui de *Feveresham* — totum jus quod habuerunt, &c. in decimis provenientibus de *Melesfeld* & *Southfelde*, & quibusdam campis ex dudum apud *Lamberstonde* assertatis, viz. *Estrate*, *Westreet*, *Muchfel* & *le Coumbre* quam diu predictas terras propriis manibus & sumptibus excolunt. — Salvis dictis Abbati, &c. *Sti. Augustini* decimis provenientibus de una acra & dimidia in campo de *Melfeld* & una acra in *Suthfeld*.

* — Nos auctoritate Pontificali pensionem annuam quinque Marcarum sterlingorum in festis sancti *Michaelis* & *Pasche* per equales porciones annuati Infirmario Ecclesie nostre *Cant.* ad subventionem & sustentacionem magis congruam, recreationem & solacium infirmorum Monachorum ejusdem ab Ecclesia de *Bokton* predicta, nec non pensionem annuam duarum Marcarum & dimidij sterlingorum in dictis festis, ad porciones equales, annuatim sacriste nostre *Cant.* Ecclesie ad reparacionem ejusdem ab Ecclesia de *Preston* predicta in appropriacione hujusmodi, seu ipsarum Ecclesiarum unione, reservavimus, ac rite imposuimus. —

ted at *Feverſham* in their Chapter the fourth of the Kalends of June Anno Dom. 1340.

A. D. 1363.

XV. *William*. He is mentioned in an Indenture dated 38 Edw. III. A. D. 1363. In 1367, the Prior of *Chriſt-Church*, or the *Holy Trinity*, *Canterbury*, ſent his Letters to this Abbat dated 5 Kal. February in behalf of *Walter de Maydeſton* a Monk of *Faverſham* who deſired to be admitted into the Priory of the *Holy Trinity*. In anſwer to which the Abbat of *Faverſham* granted the Monk his licence ſo to do, and abſolved him from the obedience he had promiſed to him and the Abbey: which licence is dated this Year.

XVI. *Robert I.*

Pines Joannem
Knowler de
Brokedale gen
A. D. 1383.
a collect. M. S.
Tho. Lees.

XVII. *Robert. II.* A releaſe or diſcharge given by † one of theſe Abbats to *John Clerk de Brokedale*, who is ſtiled in it *Bedellus Noſter de Upland in Hundred de Faverſham*, is dated *caſtino Sti. Michaelis Anno Ricardi ſecundi 7.* The ſeal is broken off on the right ſide, but what remains of it gives a very fair impreſſion of ſome Saint about two inches and a half long, and below it on the ſame label is a ſmaller ſeal broken alſo which ſeems to be the Abbat's own ſeal.

XVIII. *John V.*

A. D. 1463.

XIX. *Walter Goore*. He of his own accord reſigned into the hands of the Archbiſhop his place of Abbat Septem. 6. A. D. 1499. or 14 Hen. VII. Which probably he did on account of his great Age. For in a Charter of Confirmation granted by K. *Edward IV.* dated Feb. 3. in the fourth Year of his reign, *Walter* is ſaid to be then Abbat, which is 36 Years before the time of his reſignation.

Col. at the end
of the Life of
Cardinal Wol-
ſey.

XX. *John Shepey* alias *Caſtlelocke*. He had the King's Writ to reſtore to him the Temporalties of the Abby, dated Feb. 10. 15 Hen. VII. and was the laſt Abbat of this Houſe, which he reſigned to K. Hen. VIII. I find the name of this Abbat, who is ſtiled there Prior of *Feverſham*, among the Divines, &c. of both Houſes of Convocation which met in the Chapter-Houſe of the Cathedral of *St. Paul's* A. D. 1533, to give their opinion of the King's Marriage with His Brother's wife *Katharine*: When our Abbat or Prior did not appear in his own perſon, but by his proxy the Abbat of *Hyde in Hampſhire* who was of the number of the affirmants, that to marry a wife known by the brother departing without Iſſue, was prohibited by the Divine Law, and indiſpenſable by the Pope. The ſtile or title of theſe Abbats was, *Venerable Father in Chriſt*.

Next to the Abbat was an Officer called *Prior Clauſtralis* or the *Cloifter Prior*, who in the abſence of the Abbat had the chief care of the Abby, and was removeable at the Will of the Abbat. Under him was a *Sub-Prior*.

Befides them, there was a *Chamberlain* who looked after their Eſtate and received their Rents, a *Treſurer*, a *Maſter of the Gueſts*, an *Almoner*, an *Overſeer of the Infirmaries*, a *Sacriſt*, a *Cellerer*, whoſe office it was to provide Meat and Drink for the Monks, and to whoſe charge and cuſtody were therefore committed the *Bake-houſe*, *Malt-houſe*, *Brew-houſe*, and *Cellar*. They had likewiſe a *Porter* and *Sub-Porter*. They had beſides, theſe following Officers which belonged to the *Mynſtre* or Church, viz. a *Præcentor*, *Chauntors*, a *Preſ-*

† Moſt probably, by the date, *Robert I.*

Press-keeper who kept in a Press in the Cloysters the books that were for the use of the Church, and the *Hosolary* or *Ostiary*, whose Office it was to ring the bell, to open the Church door and the Vestry. To some of these Offices as to the *Sacrist*, *Almoner*, *Firmari*, *Chamberlain*, and *Ostiary* were assigned divers lands, rents and houses as their particular Fees, the profits of which they were faithfully to lay out in repairing the Mynstre or Chapel, relieving the poor, providing for the sick, &c.

As they had these Officers in the Abby, to manage what particularly concerned *that*, so they had other Officers for the Estate which belonged to the Abby. These were as follows.

First, The *Bailiff*. The name of *Bailiwick* was common to a Hundred, Manor, and a circuit of Villages and Hamlets where the Religious had a Mansion house or held their Court. The Officer who had an authority and trust committed to him over or within such a district was called a † *Bailiff*, who was to minister Justice to the Inhabitants of that province or district. The Abbat of *Faversham* therefore being Lord of the Hundred and Mannor of *Faversham*, and having his Mansion House here, the *Bailiff* represented him in all these respects: So that he was not only coequal, but, in many things, paramount to the Major of the Town. He was distinct from the Commonalty in the election of a Major, Jurate or any other Officer of the Corporation: but nothing could be consulted or enacted by them, but this Officer was to be privy to it. He was a person learned in the Laws of the Realm, that so he might be able not only to advise the Abbat and Convent in any cases of difficulty concerning their secular Affairs, but might keep their Courts and judge of the Matters that belonged to their cognisance and jurisdiction. Sir *John Fyneux*, who was afterwards a Judge in the Common pleas in the reigns of K. *Hen. VII.* and K. *Hen. VIII.* and was a bountiful benefactor to this Abby, had once this Office. *Robert Edmunds* was the last *Bailiff*, being in this place at the time of the Abby's dissolution. This Officer was wont, when he walk'd abroad, to carry a white staff in his hand, like that born by the Major of the Town.

Monasticon Faversham.

Under this great Officer was the *Seneschal* or *Steward*, who was likewise a person skilled in the Law, and whose business it was to execute the Office of the *Bailiff* in his absence. There was likewise *Bedellus* or a *Beadle*, who was the Crier of the Court, and who executed the several processes that were issued out of it, and collected the Fines and *Quitrents*, &c.

As the Abbats and Religious were generally very thrifty managers and good husbands of their Estate, they kept both arable and pasture lands in their own hands to provide bread and beer and meat for the Convent. For the management of the latter of these they had an Officer which they called *Pastor* or The Shepherd, who was accountable to the Abbat, &c. for the Stock with which he was trusted.

Thus † Ordinary Bailiffs are of two sorts; *Bailiffs Errant* and *Bailiffs of Franchises*, which latter be these that are appointed by every Lord within his Liberty, to do such Offices within his Precincts, as the *Bailiffe Errant* doth at large in the Country. *Cowel*, Law Interpreter. Sir *Tho. Smith* of the Commonwealth of England.

Monastic. F⁴
verham.

Thus his Year's account from the Feast of *St. Andrew* 24 *Hen. VII.* to the same Feast 1 *Hen. VIII.* stands as it was pass'd by the Abbat in the first week of *Advent*, 1509.

<i>Imprimis</i> , The Shepherd is to answer for	_____	258 Sheep.		
<i>Item</i> , He is to answer for increase this Year	_____	50.	s.	d.
<i>Item</i> , For Ews received of <i>S. H.</i>	_____	40,	price 50	0
<i>Item</i> , For Ews and Weathers	_____	4,	price 5	8
<i>Item</i> , For three Ews fold	_____	3,	price 03	6

The Shepherd's discharge.

The said Shepherd craves allowance in the <i>Wethers</i> , as delivered to the Kitchen from <i>Christmasts</i> to the beginning of <i>Lent</i>	_____	32,	at	02	6	apiece.
He also craves to be allowed in <i>Wethers</i> delivered to the Kitchen from <i>Ester</i> unto <i>Midsummer</i>	_____	32,	at	02	4	
He also craved to be allowed in <i>Ewes</i> delivered to the Kitchen from <i>Midsummer</i> unto the Feast of <i>St. Andrew</i> the Apostle	_____	100,	at	01	2	
	_____	for 40.	&	01	4	
	_____	for 60.				
He also praied allowance for four <i>Wether-stags</i> that died, price two shillings apiece, and for <i>Ewes</i> that died seven, at 16 d. each	_____	11,	0	17	4	

Sum. CLXXV.

By this account we may see how much the Value of money is sunk in about 200 years time: since by it it appears that in 1509, the Price of

A fat Ewe was not above 1 s. 4 d.

A fat Wether not more than 2 6

Many years after this, viz. 15 *Eliz. A. D.* 1573, in a Survey of the Man-

Peter Edward nor of *Wicheling* near this Town of *Faversham*, is valued

Filmer, Barr.

Timber at _____ v s. per ton.

Fire-wood at _____ j per load.

Soil of the wood after felling j per acre.

Wood of 20 years growth — xxvjs. viij d. per acre.

Arable and Pasture at _____ ij per acre.

But to return to the Abby: Another Officer belonging to it was the *Forester*. His Office related to the *Blean* which in elder times was reputed a Forest, it being much more in breadth than we now see it, extending it self to *Herbal-down*; being plentifully stock'd also with wild and savage animals such as the Boar and fiercer Bear. One part of this Forest, viz. *Bosindene*, was purchased by *Clarembald* the first Abbat of this House. In the Possession of this Office of chief Forester of the *Blean* was one *Thomas Hungerford* who was admitted thereto by the grant or charter of *John* last Abbat of this House, bearing

Somner
Antiqu. Cant.

Monastic. F⁴
verham,

ing date *Feb. 26.* in the 25 *Hen. VIII.* whereby this Officer was to have for his Salary *three Pounds sterling per annum.*

I've omitted mentioning the *Master* for the children till last of all, because there seems to have been no such Officer in this Abby till a little before its dissolution: when a Grammar School was founded in it by *John Cole* a Kentish man, one of the Chaplains of the Royal Chapel, and Warden of *All-Souls College* in *Oxford*, wherein the Novices of the Abby were to be instructed in Grammar. He by † Indenture dated 10 *Decem. 18 Hen. viij* gave to the Abbat and Convent of *Feversham* these ensuing Lands for the maintenance of this School, viz.

A. D. 1527.

Patent. Reg.
Elizabethæ, &c.
penes custo-
dem Coll.
omni animarum.

1. A Messuage with 16 acres of land, and 8 acres of Pasture with their appurtenances, in the Parish of *Leysdon* in the Isle of *Shepway*.

2. One Messuage and 20 acres of land in *Hernhill*, late *Stephen Stocke's*.

3. Another Messuage and 19 acres of land in the said Parish of *Hern-hill* late *John Stevens*.

4. Two Crofts of Land with the appurtenances called *Gyblotts* and *Lovescote* containing 3 acres and 3 roods; and one Croft of Land called *Martyn* lands containing 4 acres in the Parish of *Hern-hill*.

5. One piece of land called *Surrenden's Croft*, containing 7 acres lying in the Parish of *Feversham*.

6. One Marsh with the appurtenances called *Poyning's Marsh*, containing 10 acres, and 35 acres of land lying in *Ewel-field* in *Feversham*, and the part of the Mannor or Tenement of *Ewell* with the appurtenance of one Garden, and 170 acres of land called *Ewel-lands* in *Feversham* aforesaid, and *Goodnestone* near *Feversham*. The Warden and Fellows of *All-Soul's College* in *Oxford* were to nominate the School-master, and the Abbat and his Successors to admit him, and to allow the said Master 10 l. per annum wages, meat, drink, and a gown of cloth, a chamber and four load of fuel.

It was not long after this charitable endowment, that the storm of dissolution fell on this Abby in common to the other religious Houses, as they were called, thro'out the Kingdom. This first fell on the lesser houses, in the 27th of the King's reign, whose revenues were under 200 l. per annum, for the dissolving which the King was enabled by an Act of Parliament which passed in that year, and gave to His Majesty and his Heirs for ever all and singular such Monasteries, Priories, and other Houses of Monks, Canons and Nuns of what kinds of diversities of habits, rules or order soever they be called or named, which have not in lands, tenements, rents, tithes, portions and other hereditaments above the clear yearly value of two hundred pounds. For these dissolutions Pope *Clement VII.* had made a precedent by his giving License to Cardinal *Wolfey*, Bishop *Fox* and Bishop *Fisher* to dissolve several of these Houses, and apply their revenues to other purposes. The former of these obtained a dissolution of above 30 of these Houses, for the founding and endowing his Colleges

A. D. 1536.

D

† Vide Copiam ipsius Indenturæ penes custodem Collegii omnium Animarum Oxon.

at Oxford and Ipswich. Indeed to such an Excess of building and endowing such sort of Houses had the superstitious humour of those times carried men, who fondly conceited that by these sort of endowments they had a participation of all the Masses, Prayers, Fasts, Alms, Abstinences, Vigils, Labours, and the other good Acts performed by the Monks and Friars, whilst they were alive and after they were dead, that they were become a Burthen to the Kingdom, and an Hindrance to one another. Their numbers were encreased beyond all manner of proportion, which was a perfect robbery of the publick, as depriving it of so many hands which might have been serviceable to it in the Traffick and Manufactures on which it so much depends. Sir Thomas More complained of some of these Abbats that, Holy men as they professed themselves, they were not content to be no ways useful to the publick, but they must do what they could to incommode it. Not satisfied with the annual rents and profits which were wont to accrue from their Farms to their Predecessors, nor thinking it sufficient that they lived in idleness and plenty, they left nothing for agriculture, but enclosed all for pasture, demolished houses, ruined Towns, leaving only the Church to fold the sheep in : *illi boni viri habitationes omnes, & quicquid usquam est culti, vertunt in solitudinem. Ergo ut unus belluo inexplabilis ac dira pestis patrie, continuatis agris, aliquot millia jugerum uno circumdet septo, ejiciuntur coloni quidam suis, etiam aut circumscripti fraude, aut vi oppressi exuuntur, aut fatigati injuriis adiunguntur ad venditionem.* For the Religious were now become lords of little less than the one half of the Temporalties of the Kingdom, which they not only employed in weakening the hands of their lawful Princes, and betraying the sovereignty of the Kingdom to the usurpation of a detestable foreign power, but in oppressing and defrauding their fellow subjects. Our Annalist Stow observes, that there were found in England, at the time of the Conquest, 60, 211 Knights-Fees, whereof the Religious Houses before their Suppression were possessed of 28, 015. So true was the observation of a learned Prelate, that under colour of long prayers, and making others partakers of them, they made a prey, not now, (as those craving Pharisees of old whose simplicity they pitied) of Widows houses, but of goodly Lordships and whole Countries before them.

Nor did the Church less groan under the weight of these Abby-lubbers than the State : since they were perpetually ingrossing into their hands the fruits of most of the best benefices in the Realm, allowing scarce so much as the chaff towards the maintenance of those that trod out the Corn. Where they could not get the tithes and Glebe, for which they heartily solicited, there they procured the patrons to load their Benefices with pensions. So that, very probably, had these Religious Houses, as they were falsely called, been continued, there had not at this time been left so much as one Benefice or Parish Church thro'out the Kingdom whose glebes and Tithes were not in part or wholly alienated, or out of which a pension was not to be paid to some Convent or other. After the State thought fit for its own security to lay restraints upon Gifts and Purchases in Mortmain, and to enact that if any gave

*De optimo rei-
publice statu,
Li. I.*

Ep. Sanderfon.

*Vide librum
Cartularem
prioratus de
Lades. M.S.*

*9 Hen. III.
c. 36.*

his

his lands to any Religious House, and thereupon was convicted, the gift should be utterly void, and the land accrue to the Lord of the Fee: the Religious seem to have in a manner wholly turned their thoughts towards the Church, to devise how they might plunder the secular Clergy, as in contempt they called those who laboured in the word and doctrine, and take from them their Manſes, Glebes and Tithes: for as to the other parts of their maintenance the humour and fashion of those times had in a manner already taken them from the Parish Priests. Out of a foolish and superstitious conceit that the prayers and other religious actions of the Cloistered were more prevalent and effectual than the common prayers of the Faithful, the Monks and Friars had almost engrossed to themselves the Confessions, Obits, Trentals, &c. of the Nobility, Gentry, &c. who were both able and willing to pay largely for them. Of this the Wills of those who died at this time are sufficient evidences. So that the Curates or Parish Priests were generally despised, and had scarce any to minister to, but such as were so poor and indigent as not to be able to come up to the high price which the Religious demanded for their Masses, Diriges, &c. and being buried in their Cloysters.

Upon these accounts and many others which might be mentioned, it was not only a piece of State-policy, with whose interest it was by no means consistent to have so many idle and unprofitable hands mewed up in Cloysters, but an act of Religion to purge the Land of these overspreading and destroying locusts, who were doing all they could to corrupt mens minds, and destroy in them the true notions of religious worship, and perpetually contriving how to rob God in his tithes and offerings, and to make those who ministered in things pertaining to Him, contemptible and bale before all the people. This was now happily effected. It is pity a little more distinction was not made, and that as those things which were *Cæsar's* were rendred unto *Cæsar*, so the things which were GOD's were not rendred unto Him. That so there might have been no ground for the complaint, that the sting of the devilish Sacrilege of these Vermin in robbing the Church by damnable Improprations is still remaining. I've said thus much to lessen what I can the discontents of some, even well meaning people, who are apt too much to pity the defacing and ruining of these buildings, or laying in rubbish the nests of these hypocrites: without remembring what GOD did to *Shiloh*, yea to *Jerusalem* it self, and His Temple there: and that D. Oracle, *Every tree that beareth not good fruit, shall be cut down, and cast into the fire.* I now return to the giving an account of this Abby.

About four Years after the dissolution of the lesser Religious Houses, an Act was passed for the dissolution of the greater ones which had lands above two Hundred pounds by the Year. Among these was this Abby, whose revenues were valued at 286 l. 12 s. 6 d. By the Act it is declared, ' That divers and fundry Abbats, &c. of divers Monasteries, Abbathies, &c. of their own free and voluntary minds, without constraint or compulsion of any manner of person, since the ivth day of February in the 27th Year of the reign of

Southouse's
Monasticon,
&c.

Coll. No. III.

' K. Henry VIII. and that by their sufficient writings of record under their
' Convent and common seals, have severally given all their said Monasteries,
' Abbathies, &c. to the King, his heirs and successors for ever.' Among
these was the Abbat of this Abby, who in the month of July in the 30th Year
of K. Henry by an instrument or writing in Latin prepared for that purpose,
surrendred into the hands of *Richard Leyton* or *Layton* L.L.D. Archdeacon of
Buckingham, and one of the then Masters of Chancery, commissioned for that
purpose, to the use of the King, all his said Abby, with all their moveable
goods whatsoever ; and all and singular its mannors, lordships, messuages,
gardens, curtilages, tofts, lands, tenements, &c. appertaining or in any wise
belonging to the said Abby, &c. This Instrument is still in the Augmentation
Office, sealed with the seal of the Convent or Abby, and signed in the margin
by the Abbat and some of the principal Officers of the Abby, viz.

John, Abbat.

Robert Faversham, Prior.

John Harty, Sacrist.

Thomas Selling, Scellerar.

John Lynsted.

Dunstan Chartam, Sub-Prior.

William Frytynden.

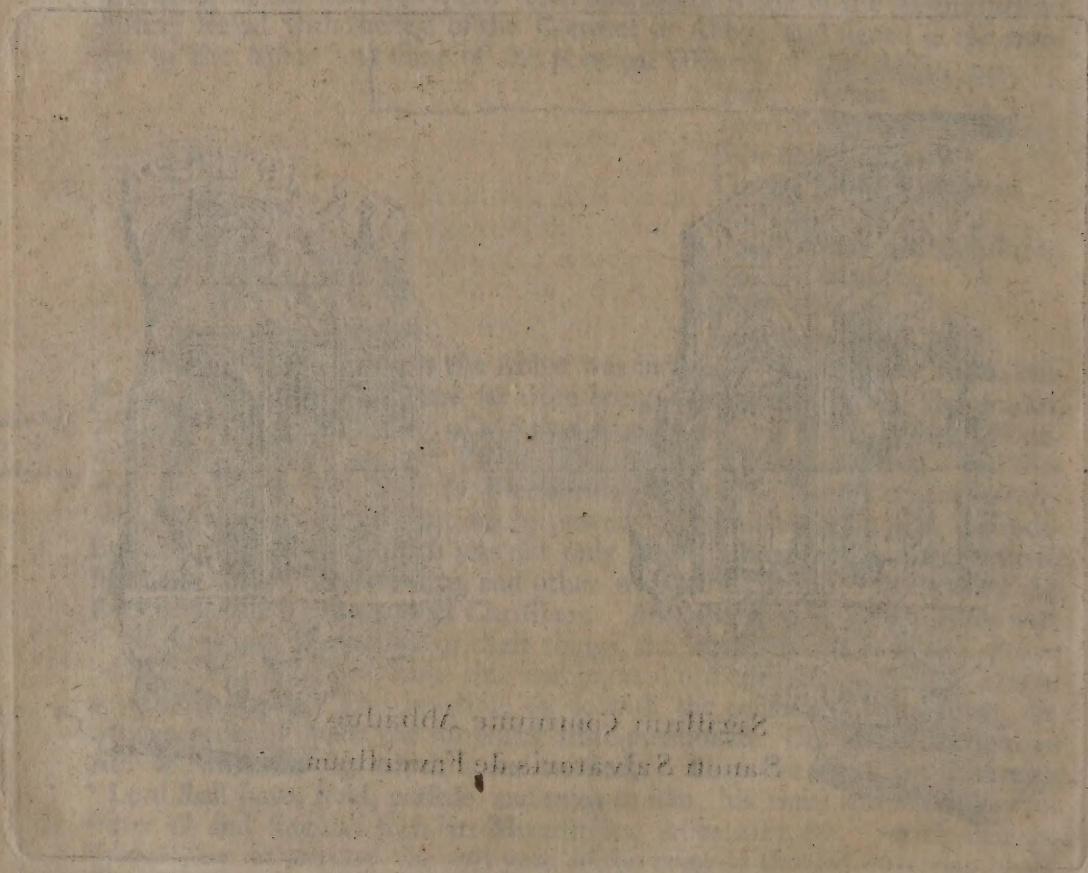
Ralph Ulcum.

Peter Sedynborne.

Dugdale's An-
tiquity of
Warwickshire.

This surrender, however the Abbat was induced at last to make without con-
straint, it seems, at first, was far from being agreeable to him. He pleaded,
it's said, that his Abby was of a Royal foundation, and that the Royal Foun-
der with his Queen, and the Prince his Son lay all there interred ; and that
according to the design of the Foundation, for their souls were there used conti-
nual suffrages and commendations by prayers. But this was but a part of the de-
sign of the Foundation, which was not only to use suffrages and commendations,
but to make hospitalities, alms, and other works of Charity, for the Souls of the
Founders, their Heirs and all Christians. And if therefore the Religious were
found negligent and careless of these things, the King, who had assigned certain
possessions to them to sustain this charge, as Lord and Advowee had a right
to resume them. This he chose to do with the consent of the Abbat, &c.
who accordingly made the surrendry afore-mentioned. On which followed an
Act of Parliament by which it was enacted, ' That the King our Sovereign
' Lord shall have, hold, possede and enjoy to him, his Heirs and Successors for
' ever all and singular such late Monasteries, Abbathies, &c. which sith the
' fourth Day of February the xvij yere of the reign of the said Sovereign, have
' been dissolved, suppressed, renounced, relinquished, given up, or by any other
' mean come to his Highness, &c.' This tho' not necessary in the case of this
Abby, of which the King was the Founder, was yet so in respect of those
Religious Houses which were founded by private persons, because if they had
not





not been given to the King by this Act, the Founders would have had a right to them on their dissolution.

The King being thus possessed of all the revenues and goods of this Abby, that the Abbat and Monks who were incapable of getting their living elsewhere, might not be turned out a starving without any thing to subsist on, granted to all of them pensions for their lives, the Abbat himself was granted a pension of 100 Marks *per Annum*, as appears by the grant itself dated at *Westminster* 24 July in the 30th Year of the King's reign, the very same Month and Year in which surrendry was made by the Abbat, &c. of this Abby to the King. By the grant it appears that the payment of this Yearly pension or Annuity was to commence the Lady day before the date of the Grant, and to continue for the term of the Abbat's Life, or untill he should be promoted by the King to some Ecclesiastical Benefice of the clear yearly value of 100 Marks or above: during which time it was to be paid half-Yearly or by even portions at the Feasts of St. *Michael* the Archangel, and of the Annunciation of the Blessed *Mary* the Virgin. And because by the Canons the Abbat being a Regular could not quit his habit and betake himself to a secular life, and have an Ecclesiastical Benefice with Cure of souls, therefore, according to the power granted him by Act of Parliament, the Archbishop dispensed with his leaving his Order &c. which dispensation was confirmed by the King's Letters patents. But of this the Abbat seems to have made no use. The Grant before mentioned takes notice that he had been Abbat of this Abby long before the dissolution: and by his succeeding *Walter Goore* it appears that he had been Abbat forty Years, so it's likely he could not be less than seventy or eighty Years old when he surrendred his Abby. However this be, the ancient name of *Castelock* continued with credit and eminency in the Town of *Faversham* till lately it expired by the Death of *John Castelock* Grandson to *John* son of *William* brother to *John* the Abbat, whose Monuments are to be seen in the parish Church.

As there was this Provision made for the Abbat so there was the like care had of the Monks according to their office or station in the Abby. At the time of the surrendry, there were, it seems, only the Abbat and eight of the Monks, the other four places veing vacant, viz.

<i>Robert Chillenden</i> alias	<i>William Coyden</i> alias
<i>Faversham</i> , Prior.	<i>Frytenden</i> .
<i>John Filipot</i> alias	<i>Ralph Post</i> alias
<i>Harty</i> , Sacrist.	<i>Ulcumb</i> .
<i>Dunstan Goodben</i> alias	<i>Peter Mynce</i> alias
<i>Chartham</i> , Sub-prior.	<i>Sedengborne</i> .
<i>Thomas Dene</i> alias	<i>John Taylor</i> .
<i>Selling</i> , Cellerar.	

Coll N. II.

To these were assigned Annuities or Pensions of four or five pounds *per ann.* Lib. Offici which however small it may seem to those of the present Age who know nothing before their own times, was then thought a sufficient maintenance for

one

A. D. 1414.

Chron. prest.
no. 138.See Battely's
Cantuar.
Sacra. App.
No. XXIV.
b. c.Review of the
History of
England.
Vol. I. p. 202.Imot. 31 Hen.
VIII. 6 pars.

one in H. Orders, or however for a single man. By the will of Sir John Spyoer Vicar of *Monkton* in the Isle of *Tenet*, 1450, ten Marcs was reckoned a sufficient salary for a Priest for a whole Year, or rather an extraordinary allowance. Since not long before it was ordered in Parliament, that no yearly Chaplain within the realm should take more for his whole Wages by the Year than seven Marks. So that it may be very reasonably concluded that, at this time, a single man might, with good management, live cleanly and decently with 4 or 5 l. *per annum*. The Abbat's annuity was very large, and, very probably exceeded what he had from the Abby, since we see it was very near half what all the yearly revenues of the Abby were valued at the time of its suppression: which perhaps was the occasion of the Monks Pensions being so comparatively small, they being allowed, we are assured, in other Houses, some 30 l. *per ann.* and others 8 or 10 l. in † proportion, I suppose, to the Revenues of the House. But be this as it will, this is sufficient to shew the partiality and injustice of the reflection made by a late servile writer, viz. that ten thousand of the Religious were at once turn'd out a starving with but 40 Shillings a piece in their pockets.

This Abby being thus surrendered into the Hands of the King, and renounced, left and forsaken by the Abbat and the Monks, the King by his Letters patents dated *March 16, Anno Regni 31*, the very same Year that the Surrender of this and the other Religious Houses was confirmed by Act of Parliament, granted to Sir *Thomas Cheyney* and his Heirs the House and Scite of the dissolved Monastery of *Faversham*, together with all Houses, Edifices, Barns, Stables, Dove-houses, Orchards, Gardens, and the Outyards of the said Monastery, containing by estimation 12 acres: and one Garden there called the *Ostry-garden*; one Close of land adjoining to the Brew-house containing by estimation 9 acres; one Meadow called *Thorne-Mead* containing by estimation 10 acres; one piece of Pasture there containing by estimation 3 acres, with one small tenement built thereupon; One Close of land adjoining to the Grange there; One Garden called the *Dove-house-Garden* containing by estimation 2 acres: One Close of land lying between the said Monastery and the Parish Church of *Faversham* containing by estimation 6 acres: to have and to hold to the said Sir *Thomas Cheyney* and his Heirs for ever, after the expiration of a Leale of 21 Years from *Michaelmas* then last past, granted by the King to *John Wheeler* and his Assignes. By the same Patent was granted to the said Sir *Thomas Cheyney* Negdon Marsh in *Graveney* to hold of the King by the Service of a twentieth part of a Knight's Fee *reddendo ad Festum Sti. Michaelis* 34 s. 6 d. ob. It was not long after, not quite five years, that the said Sir *Thomas Cheyney* sold all the Premises to *Thomas Arden* Gent. of *Faversham*, as appears by his License of alienation dated 16 Decemb. 36 Hen. VIII. After which, viz. Sept. 8. 38 Hen. VIII. were granted to the same Sir *Thomas Cheyney* the Parsonage and Vicarage of *East-Church* in the Isle of *Shepway*, which had been appropriated to the Abby

† *William Thompson* a Rhipendiary Priest in the Parish Church of *All Saints, Canterbury*, whose stipend was 6 l. 13 s. 4 d. was allowed by the King for his life 5 l. *Sommer's Antiq.*

Abby of Boxlee, and at the dissolution of that Abby, surrendered into the King's hands. *George Straynsham*, who was Mayor of this Town 1562. left two daughters and coheirs, the one married to — *Master*, the other to — *Appleford*, be-
Southouse's
Papers M. S.

tween whom he shared a fair and plentiful Estate, and by this means the Abby of *Faversham* came to *Edward Appleford* of *Winchester* Esq; who transferred his right to it to Sir *George Sonds* of *Lees-Court*, whose Heir the right honourable the Earl of *Rockingham* now enjoys it.

The Mannor of *Faversham* continued yet longer in the possession of the Crown, it not being given away till the Reign of K. *Charles I.* when by that Prince it was granted to Sir *Dudley Diggs* of *Chilham* Castle in *Kent*, Master of the Rolls, who not long after settled it on his second son *John Diggs* who sold it to Sir *George Sonds* of *Lees-Court* just by *Faversham*, to whose heir, the right honourable the Earl of *Rockingham*, it still belongs.

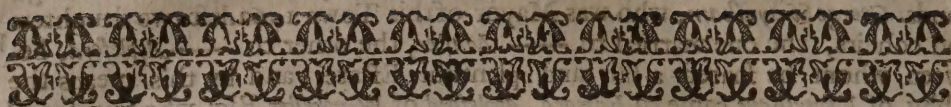
In the *Textus Roffensis* is a Watch and Ward assessed by the Lord *William de Clynton* Earl of *Huntyngton*, *John* of *Cobeham* and *Thomas* of *Aldington* in *Kent*, to be kept on the Sea Coast in the eleventh Year of K. *Edward III.* In this
A. D. 1337

assessment the Abbat of *Faversham* is assessed to find two men at Arms to keep Ward at *Walmer* : and the Watch of *Shapey* by *Faversham* is appointed to consist of 33 Men, of which 25 were to be of *Millton & Merdenne*, 3 of *Bottone* and the remaining five of *Faversham*.

By this dissolution of the Abby a considerable alteration was made in the Civil Jurisdiction of the Town. For whereas, during the continuance of the Abby, the Government of the Town was in the Abbat, Mayor, and Jurates; and the Abbat, as I shall more particularly shew hereafter, was in a manner paramount over the others, K. *Hen. VIII.* granted to the Town a new Character of Incorporation by the Name of the Mayor, Jurates and Commonalty.

*Southouse's
Coll. M. S.*





C H A P. II.

Of the Estate or Revenues of the Abby.

King Steven having founded this Abby, endowed it, as has been intimated before, with the Royal Mannor of *FAVERSHAM*: which I find thus registred in *Domes day boc*.

*Part libri in-
fantis vulgo vo-
cat. Doms-
day, &c. Bibli.
Cotton. Vitell.
C. VIII. fol.
149,*

In *Left de Winwarlet* in *Favresham Hund.*

*Rex W. tenet Favresham p. 7
Folins se defend. Terra est 17
Car. in Dom. 2c. Ibi 30 Vil-
li cum 40 Bord. bent 24 Car.
Ibi 5 Serui & 1 Mol. de 20 s.
& 2c. acre prati, silva pro
100 por. & de pastura silve
31 s. & 2 d. Mercatum de 4 li.
et 2c. saline de 3 s. & 2 d. et
in Cantuar. Civitate 3 Hage de
20 d. ad hoc Manerium per-
tin. In totis Valencijs tempe R.
Ed. valeb. 60 li. 5 sol minus.
& post 60 li. modo val 80 li.*

*In the Lath of Winwarlet in Favresham Hun-
dred.*

King William holds *Favresham* for seven * *solins* which defends itself. The Land is seven-
teen Carucates, two in Demesne. There are thirty
Villains with forty Borderers. They have four
and twenty Carucates. There are five Servants
and one Mill of twenty Shillings, and two acres
of meadow, a Wood for one hundred hogs,
and of the pasture of Wood one and thirty shil-
lings and two pence; a Mercate of four pounds,
and two salt works of three shillings and two
pence, and in the City of *Canterbury* three hou-
ses of twenty pence pertaining to this Mannor.
In the whole Value in the time of K. *Edward* it
was worth sixty pounds five shillings at least,
and afterwards sixty pound, it is now worth
eighty pound.

By

* A *Solin*. If by *Solin* be meant the same with *Sulling*, it is the same with *Hide* in the registering of other Counties. Both are distinguished from *Carucates*. In the Mannor of *Mynstre* in the Isle of *Tenot*, a *Sulling* or *Suilling* lond contained two hundred and ten acres of Laad. At which rate if there were 17 Carucates in these 7 Solins, a Carucate must be about 87 acres. By the very learned Writer of the Observations on the Appendix to the Register of the Honour of *Richmond*, p. 256. it is noted that *Hide* is a Saxon word, and *Carucate* a Norman one for the same quantity of ground. But then he owns that in an Instrument in the Appendix, four *Hides* are said to make eight Carucates, which is pretty much like the computation of 17 carucates being seven solins, and observes, that nothing can be more fallacious than these reckonings, since they seldom agree.

By a *Carucate* is meant a plough-land the measure of which differed according to time and place. Sometimes it was computed at sixty acres, and at others at ninety, and an hundred. Be it as it will, the Demesnes of this manor were two plough-lands, which were, at least, one hundred and twenty acres. On part of this Land stood the Scite of the Abby, and the rest was occupied by the Abbat, &c. who kept plow men, &c. for that purpose. This is intimated in the agreement before mentioned made by this Convent with the Convent of St. *Austin's* near *Canterbury*, by which it is covenanted that the Abbat, &c. of St. *Austin's* who had the Parsonage appropriated to him, should have the Tithes of the lands or fields there mentioned, when they were not occupied by the Abbat, &c. of *Feversham*.

In the description of this Mannor, which was afterwards given to the Abby, we may observe these several tenures recounted as appendages to the Mannor.

1. *Villani*. 2. *Bordarij*. 3. *Servi*. *Villanes* were Persons of low and servile condition who had some small portion of Cottages and Lands allotted to them, for which they were depending on the Lord of the Mannor, and bound to certain works and other corporal service. They were of two sorts: 1. *Villanes* in gross, who as to their persons, their issue, and their stock, were a sort of absolute slaves, the sole property of their Lord, moveable and alienable at pleasure. 2. *Villanes* regardant or appendant to a Mannor, who were ascribed as member of such a Fee, and as a pertinence of it descended to the heir, or past along to every new Lord. For their service they held some small portion of house and land in Villenage; and above their customary labours paid an annual rent in money. Of these last the Villanes of this Mannor seem to have been. They had their name *de Villis* because they had farms. This tenure is now extinct.

2. *Bordarij* seem to be those of a more servile condition, who had a *bord* or cottage with a small parcel of land allowed to them, on condition they should supply the Lord with poultry and eggs, and other small provision for his board and entertainment.

3. *Servi*. Servile Tenants or bondmen. These are plainly distinguished from the *Villanes* and seem to have been those whom our Lawyers have since called *pure Villanes* or *Villanes in gross*: but of these, it seems, there were but five in this Mannor.

In this Mannor were likewise the following Customs which brought a considerable profit to the Abbat.

1. *Gavel-cestre*, or the *Gable* or Toll of Ale of which it was the Custom of this Mannor to pay to the Lord a certain Measure, viz. 2 Tasters. This was a Gable paid in other Mannors in *Kent* and elsewhere. Thus among the articles to be charged upon the Stewards and Bailiffs of the Mannors of the Church of *Canterbury* in *Kent*, according to which they were to be accountable, this was wont to be one: *Of Gavel-cestre of every Brewing brewed within the Mannors Liberty*, viz. one flagon and a half. Sometimes it was called *Toll-cestre*, and the quantity said to be one flagon. The Custom of the Mannor of *Abbingdon* was to pay to the Abbat as Lord of it one penny for every brewing of Ale.

Glossary at the end of Bp. Kenner's Parochial Antiquities.

Coke's Instit. p. 1. fol. 5. ad

Duos Tasteros servitie. Somner of Gavelkind.

Selden diff. ad Fleetam.

Du Fresnes
Glossary V.
Fenestragium
Southouse's
Collect. M.S.

2. *Fenestrage*, which was a payment made to the Lord of the Mannor for leave to set out or expose to sale in their Windows, Bread, or any other Wares. By a record in the Tally-Office in the Exchequer it appears that in Easter Term 5 Edw. II. the Abbat released to the Men of *Faversham* of these two Customs they paying to him ten pounds *per annum* rent.

3. *Emenda assisa panis*, the Emends of the assize of bread, which was a pecuniary mulct, for compensation of the want of weight, inflicted at the pleasure of the Abbat or his Steward. *Du Fresne* observes that an *Emend* differ'd from a *Mulct* in this, that whereas the *Mulct* was given to the Judge, an *Emend* went to the injured party.

4. *Servitia fructa*, services which the Tenants of the Mannor paid of their fruit to the Lord.

Mr. *Southouse* reckons the following Houles as part of the Abby's Estate, the rents of which were appropriated, some of them towards the finding the Abbat's Table, others of them, to the Chamberlain and Sacrist of the Abby.

Liber comput.
Roberti Wi-
thiot recept.
reddit. Abbat.

1. The great House near the Abby-gate East-ward rented at 3 l. 00 s. 0 d.

In this House was acted that fatal Tragedy by *Alice Arden* and her wicked accomplices upon the Body of her Husband *Thomas Arden* above-mentioned (who purchased this House of Sir *Thomas Cheyney*, and was sometime Major of this Town and bequeathed diverse Houses and Lands to it) on the fifteenth of February, being Sunday, 4 Edw. VI. in the Year of our Lord 1550. the memory of which is still preserved by the Inhabitants in their acting this inhumane Tragedy on the Stage. Our Chronicler *Holinshead* is very large and particular in his Account of it, which, because the book is now grown very scarce and uncommon, I have transcribed, and placed in the Collection. Only I here add that a Commission of Oyer and Terminer dated at *Westminster* March 5. Anno Regni 5to. was granted to Sir *Thomas Cheyney* Knight of the Garter and Lord Warden of the Cinque Ports, and to the Maior of the Town of *Faversham*, Sir *Thomas Moyle*, Sir *Reynald Scote*, Sir *John Norton*, Knights, *Anthony Sonds*, *Christopher Rooper*, and *Robert Rustone* Esquires, to try the Assassines, of whom Sir *Thomas Cheyney*, the Maior, Sir *Thomas Moyle*, Sir *Christopher Rooper* were to be two.

5 Edw. VI.
1552.

No. XIII.

Southouse's
Papers M. S.



In one of the Windows of this House was there remaining in Mr. *Southouse's* time painted on the glass, the Image of our Saviour on the Cross with the Letters I. N. R. I. over his head and the effigies of two persons kneeling on each side of him, looking up to him with their hands joined as if they were a praying to him. On the glass of the Parlor Window were the Arms of the Family of the *North's*, born by Sir *Edward North* who was Chancellor of the Augmentations, and Father in Law to *Alice Arden*.

2. Two houses annexed [now made into one] _____ of 16s 8d
 3. The House on the West-side of the Abby-gate _____ 1 06 8
 Here the Steward of the Abby lived, and kept his Court just by at the Abby Gate, from whence the street now called *Abby-street*, was named *Court-street*. In this house lived *Thomas Southouse* of *Grey's-Inn* Esq; the Author of a little tract concerning this Abby intituled *MONASTICON FAVERSHAMIENSE*.
 4. A tenement next to the said House on the West-side of the street.
 5. A tenement near to it where the Sub-porter of the Abby dwelt of 13s 4d
 6. Another house near to the Sub-porter's _____ 1 00 0
 7. The house thereto adjoining _____ 0 10 0
 8. A tenement on the North-side of the Crown [in *West-street*] _____ 0 04 2
 9. A Bake-house next *Gorewell-lane* in *West-street* _____ 0 01 0
 10. A tenement at *Snowre-hill*, near the Stone-bridge in *West-street* -- 0 00 6
 11. A Brew-house near the Gaol, at *Kings-mill* in *Tanners-street* 0 00 6
 12. A tenement sometime *Garrard's* in *North-street*, now called }
Court-street _____ } 0 00 6

Redditus ad
menfam Ab-
batis.

13. A tenement sometime *Robert Baker's* _____ 0 00 8.
 The rents of these last six houses were appropriated towards the supply of the Abbat's Table with necessary provisions, and were therefore stiled *redditus ad mensam Abbatis*.

14. An house called the Crown in *West-street* _____ of 05s 0d

15. A Bake-house next *Gorewell-lane* in *West-street* _____ 0 02 5

This same house paid to the Abbat a yearly rent of 1 s.

16. An house sometime *Simon Baker's* _____ 0 00 8

These Rents were appropriated to the Chamberlain of the Abby, and therefore called *redditus ad cameram*.

17. A tenement in the Market place called the *Bear* _____ 0 06 8 *Redditus ad*

18. A tenement in *Hog-market-lane* late *Richard Drylond's* _____ 0 00 4 *Sacristam.*

These rents were paid to the Sacrist of the Abby. They were, I conceive, what are now called *Dry-rents*, being annual payments left or bequeathed by the Owners of these Houses to the Abby : or else rents reserved of Houses built on the Lord's Wast and leased out.

The Abby being thus endowed with the Mannor of *Faversham* and its precincts bounding on the Creek, a dispute arose, it seems, in 18 *Hen. VIII.* betwixt *Arthur Plantaginet* Viscount *Lisly* Lord Warden and Admiral of the Cinque Ports, and the Abbat, whether the Abbat was subject to the Jurisdiction of the Lord Admiral. But the Lord Warden's Commissary or Deputy *John Woodball* having inspected the several privileges, and grants given to the Abby, awarded under the seal of the Office of the Admiralty of *England*, that by force of the said privileges the lands, possessions, and all and singular the Ports *tam per terras quam aquas & mare*, and the Tenents, Farmers and all others within the Lordships or Seigniories of the liberty of the Monastery, as well in *Kent* as elsewhere, were wholly exempt from all sort of Jurisdiction and Power of the Admiral of England for the time being and of his Officials; so far that all

Coll. No. V.

Punishments, Corrections, Deodants, Flotsons, Jetson, Lagon and Wreck, and all other contingencies whatsoever, whensoever and howsoever, *per terras, aquas & mare* did by prescription time out of mind pertain to the Abbat and Convent.

Besides this Mannor, or in right of it, the Abby was endowed with about sixteen * Knights Fees, the Tenents of which were as follows.

Monasticōn
Faversham.
Inter recept.
Schaccarii
vide similia
T. L.

1. *Dominus de Badlesmer iij quart' unius Feodi in eadem.*
2. *Richardus de Peyforer unum quart' in Bucklane.*
3. *Richardus de Rokesle iij quart' in Westwood.*
4. *William Pyrie unum Feodum in eadem.*
5. *Heredes — Godwinstone unum feodum in eadem.*
6. *Johannes Vyne unum feodum in eadem.*
7. *Simon de Chellefend unum feodum in Estling.*
8. *Johannes de Estling unum feodum ibidem.*
9. *Willielmus de Steringden dimidium unius feodi in Estling.*
10. *Johannes filius Arnoldi de Estling dimidium unius feodi in eadem.*
11. *Radulphus de Estling dimidium feodi in Estling.*
12. *Heredes de — Lodenham unum feodum in eadem.*
13. *Willielmus de Godisland dimidium feodi de Johanne de Estling.*
14. *Magister Hospitalis de Ospringe quadragesimam partem unius feodi in Elverland.*
15. *Richardus Peyforer dimidium feodi de Galfrido de Lucy.*
16. *Robertus de Gatton unum feodum in Throwleigh.*
17. *Johannes de Estling dimidium quartere in Ospringe.*
18. *Johannes de Criol duas partes de quarta parte unius feodi in Harty.*
19. *Richardus Kentys & Basilia filia Rogeri Coci dimidium quarter in Ospringe.*
20. *Robertus de Campania unum feodum in Norton & Newenham. N. B. His dwelling was at Champion-Court in Newenham.*
21. *Idem Robertus dimidium Feodi in Harty.*
22. *Willielmus de Vyane unum quarter' in Norton.*
23. *Bartholomæus de Moreston unum quarter. in Herst.*
24. *Mabilia de Mars unum quarter. in Kingstone.*
25. *Thomas de Fishbourne dimidium feodi in eadem.*
26. *Galfridus de Sconynton unum quarterium in Sholand.*
27. *Willielmus de Edeffe dimidium feodi in eadem.*
28. *Willielmus de Vyndefield & Jordanus de Vyndefield unum quarter de Reginaldo de Cornehill.*
29. *Willielmus de Vyane unum quarter' in Ospringe.*

All

* A Knight's Fee by vulgar computation contain'd 480 acres, as 24 acres made a virgate, four virgates one hide, and five hides one Knight's Fee, for which the common relief was one hundred shillings. Yet no doubt the dimension was uncertain, and differed with times and places. Bp. Kennes's Parochial Antiquities.

All which being put together amounted to about sixteen Knights Fees. Now a † Knights Fee (*Feudum militare*) was so much inheritance as was sufficient Yearly to maintain a Knight with convenient Revenue, which in *Hen. III.* days was fifteen pounds or 680 acres of land or 800 acres. But Sir Thomas Smith rateth it at forty pounds sterling; and in the statute for Knights 1 *Edw. II. c. 1.* it is provided that such as had 20 pound *per annum* in fee or for term of life might be compelled to be Knights. He that wrote the treatise *De modo tenendi Parliamentum* fancied that of thirteen and a third part of these Knights Fees a whole Barony consisted, and that an Earldom was twenty Knights Fees: both which Mr. *Selden* observes, were first invented by the author of that treatise, together with that of the estimation of a Knight's Fee by twenty pound rent.

These Knights Fees were some of them much larger than others: On the other hand some were remarkably small. Some Honours or Baronies consisted of more Knights Fees than others did; which made it in some cases doubtful; Whether a man held by Barony or by Knights service. Out of these Knights Fees was paid an Aid to the King by scutage according to the proportion or sum that was assessed; suppose at the rate of One, Two or Three Marks for a Knight's Fee. For, on account of these Baronies and Military Fees were in ancient time three sorts of Aid, (which was an honourable kind of service rendered by a free Vassal to his Lord) due to the Crown from the immediate tenants of the Crown, and likewise to inferior Lords from their immediate tenants, of common right or by reason of Seignury. *viz.* 1. An Aid to make the King's eldest Son a Knight. 2. An Aid to marry his eldest daughter. 3. An Aid to ransom the King's Person, when taken in War. Inferiour Lords had also of their tenants upon occasion some other Aids hereafter mentioned, *viz.* Aid to enable him to pay the Fine for his Relief or Seisin of his Inheritance, or other Fine made with the King; and Aid to enable him to pay his debts. Whenever these Scutages were to be levied in ancient times, the Barons and Tenants in capite did, by the King's command, send in certificates of their respective Fees either *toties quoties*, or, at least, *most usually*.

Escuage or *Scutage* was a Duty or Service arising out of Baronies and Knights Fees, for Service in the King's Army. This was a Duty paid out of these Fees besides the Aids abovementioned. Nevertheless many doubts were wont to arise about the payment of it. It was sometimes doubtful of how many Knights Fees a man was enfeoffed, and by consequence what sum he was to pay for *Escuage*. This uncertainty about the number of the Fees frequently happened in the case of Ecclesiastical Persons, Bishops and Abbats. Of which there might be two causes: One, for that the endowment of many of the Bishopricks and Abbies was very ancient, so that the Form of their enfeoffment could not easily be known in the succeeding times: Another, for that it was many times doubtful, whether they were enfeoffed of some of their lands to hold by Baro-
nial

† Knights Fees were never in truth estimable either by any certain number of acres or quantity of revenue, but only by the services or number of Knights reserved. *Selden Titles of Honour*, second part, p. 742. ed. 1631.

nial and Military service, or in Frankalmoigne. In fact we often find Ecclesiastical Persons charged to Aids and Escuages, in this manner, *viz.* such a Bishop *reddit compotum* of so much *pro Militibus quos recognoscit*, and *debet* so much *pro Militibus quos non recognoscit se debere Regi*.

When the King went forth with his Army, he was wont to summon his Barons and Tenents *in Capite* by Knights service to be ready to do their service in his Army according to the number of their Fees and quantity of their Tenure. This was called summonce *ad habendum servitium*. For instance. K. Henry III. in the 7th year of his reign, seventy four years after the foundation of this our Abby, by a close writ of the great seal, commanded the Sheriff of Kent, to summon without delay all Archbishops, Bishops, Abbats, Priours, &c. and all others in his bailiwick who owed the King Knight-service to be at Worcester, on the morrow of the H. Trinity, with their whole service ready to go with horses and arms in the King's service, whithersoever he should command them. If the Barons and Knights holding *in capite* did not go in person with the King in his Army, in that case sometimes they sent Knights in their stead, to do the service belonging to their respective Fees; And sometimes they made Fine with the King *ne transirent*, or *pro remanendo ab exercitu*, or *quia non abierunt cum Rege*, &c. Sometimes they were amerced for not sending their Knights to serve for them in the King's Army, and not making fine. But when they did actual service in the King's Army with their Knights, for so many Fees as they were answerable for, *viz.* for every Knight's Fee the service of one Knight, for every half a Fee the service of half a Knight, and so in proportion: Or if they sent Knights in their stead, or if they made Fine for the same, they were wont to be acquitted of Escuage. And Knights therefore holding of Barons who had obtained Writs of Quittance of Scutage, were acquitted of the Scutage by vertue of the same Writs.

As this Abby was endowed by its Royal Founder with a Barony consisting of about sixteen Knights Fees; so, Q. Maud gave, confirmed and granted to the Abbat and Monks of this Abby Her Mannor of *TRENGIS with all its appurtenances. Where this Mannor lay is somewhat uncertain. It was somewhere in the Diocese of Lincoln where this Convent had a Mannor and Advowson called TRYENG, which, not improbably, was TRING or TWING in Hertfordshire. This the Queen grants with all its liberties and free customs pertaining to Her or Her heirs, to be held quit of all secular exactions, suits and demands: *quietum ab omnibus secularibus exactionibus, sectis & demandis*. This was an usual clause in the Grants made in the Saxons times of lands to the Bishops, Abbats and other Ecclesiastical persons. Out of which was commonly

* ——— Sciatis me dedisse & confirmasse & concessisse Abbati & Monachis sancti Salvatoris de *Faversham*, in liberam, puram & perpetuam elemosynam Manerium meum de TRENGIS cum omnibus pertinentiis suis pro salute anime mee & omnium fidelium: quare volo quod, &c. habeant & teneant bene & in pace cum omnibus suis pertinentiis & cum omnibus aliis libertatibus & liberis consuetudinibus ad me vel heredes meos spectantibus, in perpetuum, quietum, &c. ab omnibus secularibus exactionibus, sectis & demandis. Testibus Thibaldo Archiep. Cant. Henrico, Episcopo Winton; &c.

monly excepted that *trinoda necessitas*, as it was sometime called, *Expositio*, *Pontium & Arcium constructio* or *resectio*, Supply for the Wars, and for the building or repairing of Castles and Bridges, whereunto their lands as well as others were most commonly by a special exemption kept subject.

The Queen likewise gave to this Abby certain lands called *BURDEFIELD* and *KINGSDOWNE*, which she purchased of *Fulke de Newnham*.

The Queen's Grant of the Mannor of *TREUNGLE* or *TRENGES* aforementioned was confirmed unto the Abbat, &c. by her son *William* Earl of *Boloigne*, *Warren* and *Moriton*; who gave to this Abby a Mannor called † *Benedis*, but in what County or Shire it lies is, I believe, unknown.

Monasticon.

To these grants we may add *Godfray Boylons* kind present to his kinsman King *Stephen* of a piece of the Holy Crois, in the worship or honour of which this House is said to have been founded. Since the superstitious Offerings made to this relick was no inconsiderable augmentation of this House's revenues.

Robert of Gloucester's Chronicle.

K. Henry II. confirmed these Grants of His Royal predecessors, and several other donations of private benefactors, to which He added the grant of divers new privileges, particularly a Fair to be holden on the Feast of *St. Peter* ad vincula or *Lanmas-day*, and to last the space of seven days. The Estates given by private Benefactors to this Abby, the gift of which was confirmed by this Prince, are as follows.

Aug. 1st.

1. The Borough of *Chetham* given to this Abby by *Richard de Lucy*. It lies in the Hundred of *Faversham*, and is still fix'd to the signiory of the Mannor of *Faversham*, out of which the Court-leete, holden for the said Mannor every year, elects one * *Borsholder*.

2. The Mannor of *Monkton*, just by *Faversham*, which was given to this Abby by *Ralph Pycott*.

3. *SOCAM* de feodo *Matildis regine quam dedit eis Willielmus de Bosevil* in

Boseville.

London & Southwark, as the Charter expresses it. *Soca* or *Soc* is a word signifying a power or liberty of Jurisdiction. But about the nature of this power there are divers opinions. Some say that it's now called *Suite*, and he or they who are infeoffed with it hath power to hold courts within his own Barony. Others say that it is a power or liberty to seek after thieves and stoln goods within a Mannor or Fee, and to do Justice upon such Inquisition: others that it containeth both the former significations, and further that it means a company of tenants which live within such a liberty, and are exempted from those common services of the Prince and Country whereunto Subjects are ordinarily tied. So that *Sockage* is a kind of holding of lands, when a man is infeoffed freely without any service, ward, relief or marriage, and payeth

Cowel's Law Interpreter.

to

† ——— Sciatis me concessisse & dedisse, & hac presenti charta mea confirmasse Abbacie sancti Salvatoris de *Faversham* & Monachis Deo ibidem servantibus manerium meum de *Benedis* cum omnibus appurtenantis suis, &c. pro anima patris mei Regis *Stephani*, & Regine *Matildis* matris mee, & *Eustachii* fratris mei, & pro anima mea, & omnium antecessorum meorum, &c.

* *Borow holders* alias *Bursholders* be quasi *borhoe-calders*, signifying the same Officers that be called *Borow-heads* or *Tithing-men*. *Bracton* calls them *Borghie-alders*; the chief man of the free pledges within that *Borow* or *Tithing*. *Cowel's Law-interpreter*. *Lambert Eirenarcha*.

to his Lord such duty as is called *petit sergeantrie*; or when one holdeth land in the name of *burgage* or in *libera cleemosyna*, or otherwise in *blanche firme*, *sive nomine albæ firmæ*, & *opponitur militi qui tenet per servitium militare*.

4. The Mill of *West-brooke* in *Ospringe* with its appurtenances. The Charter says this was given to the Abby by *William King Henry* the second's Uncle.

5. The Mill at *Goodwinstone* of the gift of *Simon de Turvil*.

6. *Bosindene* and the land de *Teia* which *Clarembald*, the first Abbat of this House, purchased and gave to the Abby.

Madox's History of the Exchequer, p. 285.

K. John, after the example of his predecessor *K. Henry*, not only confirmed all the aforesaid Mannors, Lands and Franchises given to this Abby, by the several persons before mentioned, but also confirmed a new gift by *Robert de Betun* an Advocate or Lawyer of *Barkshire* of certain Lands called *Messwell* with their appurtenances which cost the Abbat 25 Marcs for 5 palefries. To this purpose is the Record in the Exchequer: *Abbas de Faverham reddit computum de xxv Marcis pro v palefridis, pro habenda confirmatione Regis Joannis de hijs quæ habent de dono Regis Stephani, & Matildis quondam Regina Angliæ, & Ricardi de Lucy, & Radulphi Pikot & Simonis de Turevill & Abbatis de Clerenbold, & Willielmi Avunculi Regis Joannis, & Willielmi quondam Comititis Boloniæ, Warrennæ & Moretoniæ, & Roberti de Betun Advocati Attrabati, sicut Cartæ ipsorum donatorum rationabiliter testantur.* He also by another Charter granted to the Church of *St. Saviour of Faverham* and to the Abbat and Monks serving GOD there, as the form of the Charter runs, the Fisheries of *Middleton* or *Milton* which the men of *Sesalter* held of the King's Mannor of *Middleton*, by the Yearly rent of 20 s. *per Annum*, and doing therefore the customs and services which used to be done for that Fishery. The design of this Grant was to supply the Abby with Fish, as well as to increase its revenues. The extent or boundaries of these Fisheries are thus described in an ancient custumal of this Abby, *viz.* from *Colemanssole* mill on the sea shore, to the *Snowtwears*, and from the *Snowtwears* to *Ride*. Within these precincts no one was to fish without leave of the Abbat, or paying a fine, and even then were reserved to the Abbat the four principal fish. Merchants likewise who came thither, and traded and sold within the foresaid limits, altho' they did not land, were to pay a duty of all their Merchandises bought or sold. Accordingly we find it recorded in the *Tally-Office* in the Exchequer, that in *Mich. term 1 Hen. V.* the Abbat brought his action of *Trespas* against diverse persons for fishing and dredging within *Ore, Harty, and Favresham* in this Mannor.

These Fisheries are now very eminent for Oysters, vast quantities of which are every year fetch'd from hence by the *Dutch*, who were reckoned in *Mr. Southouse's* time to expend at least † 2000 or 2500 pounds a Year for the Oysters they fetch from these grounds. Upon these Fisheries there were in *Mr. Southouse's* time above 70 Families in the Town and Hundred of *Faverham* which had their sole dependance. These are all free of the Fisheries, and have an ancient Custom that none shall partake of this freedom who are not married men. So that

† I've been told that since the revenue arising from these Oysters has risen in one year to 2000 l.

that these Fisheries are now not only a particular advantage to the Town of *Faversham*, but a publick benefit to the whole Kingdom, as serving for a Nursery of stout and resolute seamen.

Notwithstanding this Royal Endowment of this Abby, and the other Benefactions to it, in the *third* Year of K. *Edward I.* it appears to be but in a very low and poor condition; the Convent being greatly indebted to Merchants and others. This is said to have been owing to their great Expences at *Rome*, and the Papal exactions. In the immediately preceding reign, that of *Henry III.* we are told by *Mat. Paris* that a new and unheard of exaction of Money, especially from the Religious, came into *England*. The Pope sent one *Peter Rubens* his Legate hither, who, the Historian says, having invented mice-catching, learn'd to squeeze from the miserable *English* an infinite sum of money. For he went into the Chapter houses of the Religious, compelling and seducing them to promise him money, and to perform what they had promised, by the example of other Prelates, whom he pretended very readily to have paid him. Not only so, but he made them swear that they would never tell any body of his having any money of them till half a Year after: and this he made them believe was what they were obliged to by the Oath they took to the Pope at their benediction. Of this the Abbats complained to the King, being headed by the Abbats of *St. Edmund's-lwy*, and *Battel* who were their spokes-men: and represented to the King that the Pope had enjoined them an impossibility, and an exaction that was detestable to all the world; that they held their Baronies of Him, and could not impoverish them without prejudicing His Majesty; that it was impossible for them to answer what was demanded of them on their account, and to satisfy the Pope who was incessantly screwing them. But they had no relief; the King, instead of hearkning to their complaints, reproached them as discovering the Pope's secrets contrary to the * Oath they had taken to him, and bid the Legate do with them whatsoever he would.

See the Oath
in the Roman
Pontifical.

But his successor King *Edward* was more gracious to this Abby. To preserve the Abbat and Monks, and their House from ruine, (who, as the Instrument recites, were engaged to Merchants and other creditors in divers and immense debts, for the payment of which their Estate was not sufficient for a great space of time, without the dispersion of the Convent, the dilapidation of its Fees, or perhaps a total subversion of the House,) He took Them and their Lands, their Monies and Goods, into His special Protection and Defence, and committed the Abby, with all its appurtenances, to the custody of *Fulk Peyforer* and *Hamon Doges*, during His pleasure; so that all the rents, issues and produce of the Lands, &c. of the aforesaid House, be applied to the payment of their Debts, excepting a reasonable maintenance for the Abbat and Convent. At the same time prohibiting any Sheriff or Bailiff, His Minister, or any other to lodge in the said House, or the Granges

Collect.
No. VI.

F

belong-

* Consilium — quod mihi credituri sunt per se aut Nuntios suos, seu litteras ad eorum damnum, me sciente, nemini pandam.

belonging to it, so long as it was in the custody of the said *Fulk* and *Hamon* without their leave. This seems to have been a sequestration of the Profits of the Abby, for the payment of the Abby's debts, and making good its reparations, which the King as Founder had authority to make.

That these Estates in Land might be the more valuable to the Abby, Pope *Innocent III.* by his Bull dated 1210, exempted them from the payment of Tithes.

Besides these Estates, the following Churches or Parsonages were appropriated to this Abby. For the Statute of *Mortmain* passing in the 9th Year of *K. Hen. III.* by which the hands of all bodies politick were tied up from receiving any more the Lands and Tenements of charitable and well-disposed persons, this loss was in part supplied and made less sensible to the Religious by a piece of policy which they quickly put in ure, viz. the procuring their Lands to be discharged from Tithes; and Improvements or Annexions of Parsonages, or however of Pensions out of them, to their Houses. This project had indeed been invented, and begun to be executed, long before, but now, the other current of their gain being stopt, it was much more frequently used than ever it was. Tho', however it came to pass, this House had but a small share of that plunder of the parochial Churches which was now made to please the greedy appetites of the Religious. I don't find that it had any other appropriation than that of the Churches of *BOCTON* subtus *Blean*, and *PRESTON* just by *FAVERSHAM*.

The former of these had a Chapel annexed to it, called *Herne-hill*, where, upon this occasion, a Vicarage was instituted as well as at the Mother Church of *Boston*, and they were made two distinct presentative Churches, the Advowson of which pertained to the Religious.

The Church of *Preston* was only in part appropriated to the Abby, a portion of great Tithes being reserved for the endowment of the Vicarage which was now ordained here. Both these Appropriations were made to this Abby by *John Stratsford* Archbishop of *Canterbury* for the encrease of their estate; only reserving out of *Boston* † five marks sterling to be paid yearly to the Priory of *Christ-Church, Canterbury*, for the use of their Infirmary, towards the more sitting support, relief and comfort of the sick Monks of the Priory; and out of *Preston* a pension of two marks and a half sterling, to be paid yearly by even portions at the Feasts of *St. Michael* and *Easter*, to the Sacrist of the said Priory, towards the repairs of the Church: Which Charter or Grant

See p 17.

† — Nos auctoritate Pontificali pensionem annuam quinque Marcarum sterlingorum in Festis sancti Michaelis & Pasche per equales porciones annuatim Infirmarie Ecclesie nostre Cant. ad subventionem & sustentacionem magis congruam, recreacionem & solacium infirmorum monachorum ejusdem ab Ecclesia de *Boston* predicta. Nec non pensionem annuam duarum Marcarum & dimidii sterlingorum in dictis Festis ad porciones equales annuatim Sacriste nostre Cant. Ecclesie, ad reparacionem ejusdem, ab Ecclesia de *Preston* predicta in appropriatione hujusmodi, seu ipsarum Ecclesiarum unione reservavimus, ac rite imposuimus. — Compositio inter sacristam Ecclesie Christi Cant. &c. M. S.

is dated 17 Kal. Jun. A. D. 1340, and was confirmed by an Instrument of the Abbat and Monks of *Faversham* dated 4 Kalend. Junij, A. D. 1340.

In the Leiger book or Chartulary of the Abby is registred a Charter of *William de Luddenham*, Patron of the Church of *Luddenham* hard by *Faversham*, Penes comitem de Rockingham. in which he recites that ' He had given this Church to the Abbat and Con-

' vent of *St. Saviour's* of *Faversham*, and that he had made this Alms, Dona-
' tion and Oblation in the Church of the Convent, on the altar *per cultellum*,
' with the consent of his heir *Mabilia* his daughter, and *Gysle* his wife, in the
' presence of the Convent and a great many of the Clergy and Laity; and
' that *William de Insula*, who sometime after married his daughter, devoutly
' intreating in the Chapter of the said Church of *St. Saviour's* the Fraternity
' and Communion of its benefits, and likewise taking the Text of the Gospels
' and placing upon the Altar this Charity, both generously granted it, and
' faithfully promised before the Altar that he would maintain it.' But not-

withstanding the rehearsal of all this formality, and a Bull of Pope *Gregory X.* A. D. 1274, for confirming the Appropriation of this Church, the Convent, it seems, was forc'd to be content with a large pension paid them out of it. Instances of this nature we meet with in the Cartularies of other Religious Houses. I beg leave to mention one, as being in the neighbourhood of this Place. In the Cartularie of the Priorie of *Leeds* we find a Charter of Arch-

bishop *Theobald* in which it's recited that *Alice de Eslinges* who was the Wife of *Ralph de Eycofquer* had petitioned the Archbishop, that he would grant the Church of *Eslinges*, the Scite of which was on her land, to the Monastery and Canons regular of *Leeds* *in perpetuam elemosynam*: That she, *quantum ad se Spectabat*, had in his presence granted them the temporalities for a perpetuity: That *Gervase* the Priest likewise who canonically possessed that Church, and held the Parsonage of it, had freely resigned the said Church with all the appendices into his, the Archbishop's hands, on this condition that as long as he lived he should hold it freely and quietly of the Canons in their name, and not in his own: But on his removal, that afterwards *in jus & perpetuitatem Canonico-rum redigetur*, and continue to their uses and dispositions to be ordained and pos-sessed. In consideration of which premises the charter testifies that the Arch-bishop did canonically invest the Canons in this Church of *Eslinges* and granted it to them to be possessed by them *in perpetuum*. But for all this, a Vicarage was never ordained here, nor did the Canons enjoy the profits of the Parso-nage. But about sixty years after, Archbishop *Stephen* by the consent and will of *William de Eslinges* Patron of the Church ordained that the Canons of *Leeds* should receive yearly twenty Shillings, *nomine Beneficij*, from this Church, viz. ten Shillings at *Christmase*, and ten Shillings at *Midsummer*, *Et ut preter istos vi-ginti solidos nichil possint sibi amplius vendicare in Ecclesia memorata. Cum autem Ecclesiam illam vacare contigerit, ad ipsius regimen dictus Willielmus de Eslynges personam ydoneam presentabit. Salvo beneficio predictorum viginti solidorum predictis Canoniciis ab eo qui pro tempore persona exakte persolvendo.*

*Penes D. Edm
Filmerum Ba-
ronettum.*

Newnham. *Eulke de Njewingham* gave the Church of *Njewingham* to this Abby, as was pretended by the Abbat &c. But the Prioress of *Davington* claiming it by a like grant, the Abbat and Prioress both resigned it into the Archbishop *Hubert's* hands for him to determine who had the best right to it. He accordingly awarded this Church to the Prioress and Nunnery of *Davington*, they paying yearly therefore unto the * Firmary, or towards the Sustainance of the Monks of the Abby of *Faversham* two Marks and a half.

In K. *Richard II.* reign the † *Spiritualties* and *Temporalities* of this Abby were thus valued, viz.

Spiritualia Abbatis de Favyrsham.

<i>Ecclesia de Boston in decanatu de Olprenge</i>	_____	_____	_____	lx l.	s.	d.
<i>Ecclesia de Preston in eodem decanatu</i>	_____	_____	_____	xix	xi	xi
<i>Pensio in Lodynham in eodem decanatu</i>	_____	_____	_____	lxvi	viii	
<i>Pensio in Neiewyngham in eodem decanatu</i>	_____	_____	_____	xxxiii	iv	
<i>Temporalia ejusdem in diocesi Cantuariæ</i>	_____	_____	_____	clv	vi	ii
Summa	_____	_____	_____	ccxxix	xvii	iiii

In this reign Archbishop *Courtney* by his Will bequeathed to this Abby ten pounds. Many such legacies were no doubt left to this House, as likewise, according to the superstition of those times, many an Angel to sing *Trentals* for the souls of persons deceased. They had likewise the benefit of large Fees for Letters of Fraternity, and the burials of persons in their Church and Cloysters, by which they made great additions to and encreased their wealth.

Monasticon
Faversham.

By a Letter of the Abbat's written to K. *Henry VIIth's* Council on occasion of that Prince's demanding one hundred pounds of them by way of benevolence, it appears that the Abby had not recover'd it self of that Debt for the payment of which K. *Edward I.* had taken it into his protection: since the Abbat complains to the Council that in this Prince's reign 'he was fatigued beyond his strength, and as it were reduced to extreme poverty by the frequent payments of tenths and other things, moreover by many and heavy contributions, and loans of money hitherto unpaid in the whole or in part.'

A.D. 1499. In the 14th year of K. *Hen. VIIth's* reign the whole Estate of this Abby is thus cast up in its Leiger book, and amounted in the whole to *two hundred fifty five pounds ten shillings and two pence per annum.* By this we may see that the revenues of the Abby kept still increasing, since they were now 25 l. 12 s. 10 d. more than they were in K. *Richard II'd's* reign, without reckoning the *Weaves*, and the Custom belonging to the Mannor of *Faversham*, &c. The particulars are as follow.

i. The

* *Ad Monachorum firmariam.* For the food, provision or sustainance of the Monks: from A. S. *feorme.*

† *Bonorum ecclesiasticorum quædam temporalia dicuntur; alii vero spiritualia. Temporalia vocant prædia illa & possessiones, quæ ex principum aliorumque liberalitate obtulerunt. Spiritualia, decimas & alia id genus quæ a fidelibus Ecclesiæ offeruntur. Duarenus de sacris Eccl. Min.*

1. The Parsonage of <i>Boston</i> by the year	36l. 00 s. 0 d.	
2. The Parsonage of <i>Herne-hill</i> which is <i>capella annexa</i> to <i>Boston</i> , per ann.	10 00 0	
3. The Parsonage of <i>Preston</i> per ann.	13 06 8	
4. The Pensions of the Churches of <i>Luddenham</i> and <i>Nieuwingham</i>	05 00 0	
5. The principal Mannor of <i>Faversham</i> with the demesne lands per ann.	42 11 8	
6. The rent of <i>Upland</i> per ann.	52 10 0	
7. The custom belonging to the said Mannor per ann. } 22 acres and an half		
8. The rent in the Town of <i>Fayrsham</i>	20 00 3	
9. The * farm of the said Town per ann.	06 16 4	
10. The * farm of <i>Castert</i> and <i>Great Berton</i> by the year	00 12 0	a Perpetual rent.
11. The * farm and rent at <i>Frythenden</i>	02 16 3	
12. The farm in <i>Harty</i> per ann.	08 06 8	
13. The farm of * <i>Negdon</i>	08 00 0	
14. The farm of † <i>Lambert's-land</i>	11 00 0	
15. The Mannor of <i>Kingsnoth</i>	05 06 8	
16. The farm of <i>Wood-leeſe</i> there	00 10 0	
17. The farm of land called <i>Horse-hops</i>	00 13 4	
18. The farm of <i>Wood-leeſe</i> in the <i>Blean</i>	00 11 0	
19. The farm of <i>Bridewell</i> in <i>London</i>	04 00 0	
20. The farm of the Mannor of <i>Bendiſh</i> per ann.	24 00 0	
21. The farm of <i>Snowt-wears</i>	00 02 8	
22. The farm of <i>Lodgemark</i> per ann.	01 13 4	
23. The farm of <i>Prieſtfield</i> per ann.	01 13 4	
	255l. 10 s. 2 d.	

The † *Weaves* having been destroyed in K. *Edward III*'s reign, by a tempest and the rage of the sea, the Abbat petitioned that he might have an abatement of the rent of 20 s. per ann. which he was to pay for them to the King: which petition was ordered to be laid before the Treasurer and Barons of the *Eſchequer*, who were commanded to hear the Abbat's complaint and do him right. But what they did does not appear.

In the 15th *Hen. VIII.* they were demised to the several persons following at the old rent of 20 s. per ann. whose names and respective rents are written with the Abbat's own hand in the Leiger book of the Abby as follows.

I. *Simon*

* *Negdon* vulgo *Nagdon* pays 9 s. per ann. for the tithes to the Vicar of *Graveney* at *Lammal*. T. L.

† *Lambert's land* pays 12 s. per ann. for the tithes to the Vicar of *Hern-hill*. T. L.

‡ *Weaves* are large Wicker baskets made and staked in the sea at proper places to take and catch fish which are thrown into them by the Tide. Sometimes they are made of Stone and Timber.

1. Simon Hopkin payeth per ann.	_____	_____	_____	3 s.	4 d.
2. John Swanton, per ann.	_____	_____	_____	3	4
3. Richard Harve, per ann.	_____	_____	_____	3	4
4. John Mersh, per ann.	_____	_____	_____	3	4
5. John Northwood, per ann.	_____	_____	_____	3	4
6. William Savyr, per ann.	_____	_____	_____	3	4

1 l. 0 s. 0 d.

In the same reign we find the following gifts or benefactions to the Abby for the augmenting its Estate. * Sir John Fyneux chief Justice of the Common Pleas who had been Bailiff of the Abby, Edward Guildford, William Crowmer, George Guildford and Lodowick Clifford Esquires, by † license of the King gave unto this Abby thirty two acres of land called Upland with a certain barn thereupon builded; and also a Marsh called Gore-Marsh adjoining to the said thirty two acres in the parishes of Bolton under the Blene, and Herne-hill.

The said Sir John Fyneux gave likewise twenty three acres of other land to this Abby, lying at Hegdale in Preston just by the Town of Faversham. In this field is one of those ‡ Pits mentioned by Mr. Camden in his *Britannia* to be about this Town, where the Britains were supposed by him antiently to have dug their || chalk to lay on their land: *e quibus cretam albam ad sterco-
randos agros effoderunt olim Britanni.* This Pit is to this day known by the name of Hegdale Pit.

Ralph Seyntleger and John Norton Esquires, William Norton Gent. William Clerke Priest, John at Stocke and Robert Rey settled upon this Abby the Mannor of Elynden with its appurtenances and 77 acres of land, 77 acres of pasture, 64 acres of wood, and a Quit-rent of 2 l. 0 s. 11 d. 53 Hens, and 6 Cocks, per annum, with their appurtenances in the parishes of Whitstable and Sea-salter.

John Roper, Ralph Seyntleger, and John Norton, Esquires; Thomas Hankewell, John at Stocke, and John Turner, joined in a settlement of two acres of Marsh-land lying in Luddenham called Eggingworth-marsh, alias Weld-marsh, on this Abby.

John Bovyoy invested this Abby with thirteen acres of pasture in Herne-hill parish, called Botterel's, Dobby's, and Yalding's Croft, and an acre and an half of meadow land in Prieste's-meade.

John Sare bestowed on this Abby 6 acres and 1 rode of land, being in two Crofts, called Hertange in the parish of Herne-hill.

Thomas

* This Sir John Fyneux, who was lord chief Justice of the Pleas in the Reigns of K. Hen. VII. and K. Hen. VIII. was a very generous benefactor to the *Augustin* or *White-Friers* in St. Georges Canterbury, and lies buried in *Christ Church*.

† The Statutes of Mortmain suppose a License of the King and chief lords to assure lands to Religious and Spiritual Persons.

‡ Juxta Faversham, ut alibi per hunc agrum, hinc inde putei magnæ profunditatis reperiuntur, qui ore angusto, sed inferius capaci spacio, distincti habent quasi cameras cum suis e creta columnis. De his variæ feruntur opinionones. Ego autem nihil quod opiner habeo, nisi putei illi fuerint e quibus cretam albam ad sterco-
randos agros effoderunt olim Britanni. *Britannia*. p. 236.

|| It's not improbable that these Pits were made by digging Chalk to make Lime, when perhaps the Abby was built.

John at Stocke and Robert Godhewe gave to the Abby thirteen acres and a half of land called *Newland* and *Hertange*.

Thomas Ozyn settled upon this Abby sixteen acres of land with its appurtenances, lying in the Isle of *Hartye* in *Shepway* at *Keyborow-hill*.

Upon the return of an *Ad quod damnum* (for that was the way after the Statute of *Mortmain*) it was certified that *William Brooke*, *John Goodwin*, and *John Goodhew*, might give, without prejudice to the King, unto this Monastery of *St. Saviour's* at *Faversham*, eleven acres of land called *Mentylham*, and twelve acres of land called *Cockham* or *Colkeham* with their appurtenances, in *Herne-hill*.

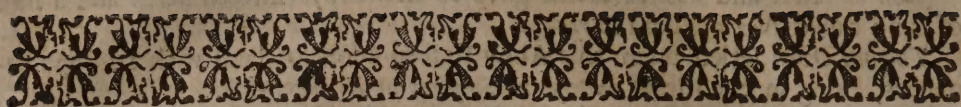
At the same time *Richard Colwell* obtained a license to give unto this Abby eighty six acres of salt-marsh called *Julian-marsh* in the parish of *St. Thomas* the Apostle in the Isle of *Harty*. This *Richard Colwell* lies buried in the parish Church of *Faversham*, at every corner of whose Tomb-stone there is portrayed a WELL, and underneath written the word COL. an antient device to intimate to posterity peoples names, and called a *rebus*, because, as *Dr. Skinner* says, *convenient rebus nomina sæpe suis*.

In the 21st year of this Prince, *Robert Fale* of *Faversham* by his last Will gave to the Abbat and Convent his Barn and Curtilage and the gardens on the East-side thereof, and to have ladder-room on the West-side of the said Barn to do reparacions on the said Barn whan nede shall require as it was then ynclosed from his grete garden, to theym and theyr successours for ever, upon condition that the said Abbat and Convent made sale and deliver'd all such tenements, shambles and ground that he had, and be bownde yn a convenient bonde unto the Vicar of *Faversham* for the time being to provide yerly eight loads of *logg-wood for the *Calefactory*, &c. as has been said already.

Notwithstanding all these gifts to augment the Estate and Income of the Abby, at its dissolution we find the whole of it valued at no more than 286 l. 12 s. 6 d. *halfpeny per annum*: but 56 l. 15 s. 2 d. *halfpeny per ann.* more than it was valued in *K. Richard IId's* time; and but 31 l. 2 s. 4 d. *halfpeny* more than the Estate was computed to be 14 *Hen. VII.* before any of these Lands, &c. were given to it. But in these several Valuations no manner of notice is taken of any Spiritualities or Temporalities belonging to this Abby in any other place besides the Diocese of *Canterbury*. So that very probably, either the Abby never enjoyed the Mannor of *Trengis* which *Q. Maud* is said to have bestowed on it, or it was exchanged for some other Estate in the Diocese of *Canterbury* more convenient for the Abby.



* From the *A.S.* *logian*; i.e. *Wood fit to lay up.*



C H A P. III.

Of the Franchises and Privileges of this Abby.

THE Franchises or Liberties granted to or claimed by this Abby were such as were commonly made use of by other Religious Houses. These were 1. The privilege of Sanctuary. 2. Of Sepulture. 3. Of granting Letters of Fraternity. All which were very beneficial to the Monks, and a means by which they increased their Wealth.

1 Kings ii.
28. The Custom of flying to the Church for Sanctuary was taken from the Law, and practice of the *Jews*, among whom it was usual for offenders to *flee unto the tabernacle of the Lord, and catch hold on the horns of the Altar* in order to protect themselves from the punishment of death to which they lay liable. It is said to have been first introduced into the Christian Church in the time of *Constantine the great*, and seems at first to have been a privilege more peculiarly annexed to the Lord's Table, which was therefore called *The Table from which no one could be ravished or taken away*. It was afterwards enlarged to the Body of the Church, and by the *Theodosian Code* was extended to the Precincts of it, viz. to the Houses and Lodgings of the Bishops and Clergy, and to their Gardens, Baths, Courts, and Cloysters.

The design of this Privilege was not to patronize wickedness, or to shelter men from the due execution of Justice, or the force of the Laws in *ordinary cases*; but chiefly to be a Refuge for the Innocent, the Injured and Oppressed: or in *doubtful cases*, whether Criminal or Civil, only to give men protection so long, till they might have an equitable and fair hearing of the Judges, and not be proceeded against barbarously and rigorously under pretence and colour of Justice: or at most only to give Bishops opportunity, as then was the usage, to intercede for Criminals and Delinquents in such cases as it was both becoming and lawful for Bishops to turn Intercessors. To which may be added, that here in *England* the reason given for allowing Criminals this privilege was, that they might amend their lives, and that this was the main reason why many Religious Houses were allowed *perpetual Sanctuary*, or for the life of the Offender; that he might there spend the remainder of his days in Piety and Devotion.

What the Privilege of Sanctuary, granted to this Abby was, does not appear; Whether it was that for 40 days only, or that for Life, or during the criminal's

criminal's Pleasure. It's plain by a record of the Mayor of *Faversham* in his red booke --- that this Abby had this Privilege, but whether of *common right*, or by *special grant* we are not certain. It is there entred, that 'on the *Wednesday* after the Feast of *St. Albage* 2 *Henry IV.* *William Clerk* Hosier, fled to the Church of *St. Saviour* of *Faversham* for Sanctuary and desired the Coroner. On which *William Ledys* Major and Coroner of the Lord the King in *hac parte*, went to the aforesaid place, and before him the aforesaid Clerk acknowledged himself to be a felon of the Lord the King, and confessed that on Sunday on the Feast of *St. Stephen* in the year abovesaid, he feloniously stole from *Agnes Thornewton* of *Newcastle* on *Tyne* one pair of Beads value two shillings, and desired that, according to the Law and Custom of *England*, he might be delivered from the Church. On which being led to the doors of the Church, he abjured the Kingdom of *England* before the said Coroner, who * assigned him the Port of *Dovor* for his passage out of it. It seems the usage was, that after the person who fled for sanctuary had been there 40 days, if he was a Lay-man, he might by force be taken from it; and therefore it was usual, before those days were expired, to require the Coroner, and a Justice of Peace, and before them to abjure the Realm, &c. The Oath they took on this occasion was this: 'Hear ye this ye Justices, or O ye Coroners, I will go out of the Kingdom of *England*, and will not return thither again without the leave of the Lord the King or of his Heirs; so God me help, &c.' But *Lyndwood* says that it seems to him that this Custom of the Laity's being to be compelled to leave the sanctuary after 40 Days was not a reasonable one, because it is contrary to the Ecclesiastical Liberty, which wills that the Church have *pro semper* such to defend and keep. But notwithstanding this opinion of this learned Canonist, it was adjudged 8 *Hen. VIII.* that sanctuary *de jure communi* was only for 40 days, which was the case of all Parochial Churches and Church-yards: and that the enjoyment of it *for life*, or *as long as the party pleased*, which was usually the case of Religious Houses, depended upon special Grants to those Houses, which were to be very well proved.

The Coroner or Justices having assigned to the Felon a certain place to take shipping to go out of the Land according as he had † sworn he would, the Custom was, that he went immediately to the said Port, in the common and direct road, and as a token of his being under the Church's protection, he carried a Cross in his hand. When he came to the Port, he was to tarry there but one Flood and Ebb, if he could have passage; and till he could get

G

passage

* *Bracton* says, The Felon was to choose his Port. *Eligere debet portum aliquem per quem transire possit ad terram aliam extra regnum Anglie.* De Legibus, lib. 3. cap. 16.

† *Bracton* thus describes what is to be done after Abjuration, viz. *Computari ei debent rationabiles diæte usque ad portum illum, quem elegerit, & debet ei interdicti ne exeat Regiam Viam. nec moram faciat alicubi per duas noctes, nec alicubi se divertat, nec multum declinet a Via, nisi hoc fuerit ex magna necessitate, vel hospitandi causa; sed semper tendat recta via ad portum, ita quod ibi sit ad diem sibi datum; & quod transfretabit quam cito navem habuerit & ventum, nisi tempestate fuerit impeditus.* Lib. 3. cap. 16.

Monaſticon Faverſham.
Coll. No. viii.
A. D. 1401.

Bracton de legibus lib. 3. c. 16.

Wingate's Abridgment of the Common Law.

passage, he was to go every day into the Sea up to his knees, as assaying to pass out of the Kingdom; and if he could not get passage within the 40 days, or before the time of his being in sanctuary expired, he was then to put himself into the Church agen as a Felon.

Whilst they, who thus fled to any Church or Religious House for sanctuary, continued there, they were not to be denied necessary Viſtuals, nor Raiment, nor Lodging, nor going out *ad Latrinas* to the proper place. For which our Canonist *Lyndwood* gives this reason: That no necessity ought to straiten him, who has committed himself to the Lord's Cloisters for protection. By *K. Edward's* Laws it was provided, That whosoever should lay violent hands on him who had fled to these places of sanctuary, if it was an Abby or Religious House, the offender should pay one hundred shillings; if a Parochial Mother Church, twenty shillings; if a Chapel, ten shillings. Archbishop *Boniface*, A. D. 1261, ordained, That they who forced such from their sanctuary in the Church or Church-yard, or from the King's High-way after their abjuring, or killed them when thus drawn forth out of these places, should be subject to all the Penalties of Sacrilege.

According to the Law of the Land this privilege was not extended to all sorts of crimes. For that a Servant that run away from his Master, not being provoked so to do by any cruel usage: A Freeholder's flying on account of his not paying the Taxes; a Man who run away for Debt; Stealers of Goods out of Churches or Chapels; and they who committed *Sodomy* and *Buggery*, could not have the benefit of this privilege, and were not admitted to abjure the Realm.

However well intended this might be at first, it is very plain that it came at length to be very much corrupted and abused. Any Clerk, altho' he had only the *first Tonsure*, flying for Felony to the Church for sanctuary, affirming himself to be a Clerk, was not to be forced out of it, and compelled to abjure the Realm, but to surrender himself to the Law of the Kingdom, which ordered such an one to be detained in the Bishops Prisons, *salva sibi Vita & Membris*, where he was to enjoy the Ecclesiastical Liberty, or be delivered to the Bishop to be tried. On which one of our Historians makes this reflection; that the Clergy going thus unpunished, had the license and liberty of doing what they would, and feared neither GOD nor Man. For, as he relates, King *Henry II*'s Judges had intimated to Him, on his commanding them to punish Malefactors without distinction, that many thefts, rapines and homicides were frequently committed by the Clergy, to whom the Vigor of the Lay-Jurisdiction could not be extended; and that since His reign, about nine years, above an hundred homicides had been committed by the Clergy within the limits of England.

By a Constitution of *Orthobon* it was decreed, That in case any guilty of bloodshed fled to sanctuary, he was not to be touched within the precincts of the Church, *intra ipsius Ecclesie septa*. This the Canonists explained to mean the Houses of the Bishop, or Rector, tho' at a distance from the Church. In

the

the same manner the general words *ambitus, præcinctus, clausura*, in the grants from the King to the Religious Houses, were construed to extend to their *Gardens, Barns, Stables, &c.*

Dr. *Wiclif* therefore thus represents this Privilege or Franchise of *Sanctuary* in his time. 'Also, *says he*, covetous Priests challengen franchise and privilege in many great Churches that wicked men, open thieves, mansleers, that have borrowed their neighbours goods, and ben in power to pay and make restitution, there shullen dwell in sanctuary, and no man impeach them by proceſs of Law, ne Oth sworn on GOD's body, and used.' To the same purpose elsewhere: 'In ech Parish Church a common thief and mansleer shal be receiv'd forty daies at the least, and no law pass on him to make restitution, tho' he be of power, and to punish him justly for chastising of other mis-doers; but after forty daies he shal forswere the King's lond, and then many times he robbeth more, sleeth more men in trust of such refute, and this maketh many stronge thieves and cursed man-quellers in our lond. — Also great houses of Religion, as *Westminster, Beverly* and other, chalengen, usen, and meynutenen this privilege, that whatever theif or felon come to this holy house of Religion he shall dwell there all his life, and no man impeach him. Tho' he owe poor men much good and have enough to pay it, and tho' he robb and sle every night many men out of the franchise, and every day come agen, he shall be meyn-ten'd thereto.' Great Sentence of Curſe expounded, c. 9. M. S.

To reform these abuses therefore it was affirmed and resolved by the King's Judges 8 *Hen. VIII.* That the general words aforementioned in the King's Grants to Religious Houses, did only include the *Church, Cloyster, Dormitory, and Camitory* or Church-yard, not the whole precinct; that the grant of a Sanctuary in these places for Life, ought to be well proved, or otherwise to be declared null and void; and that any person while he was in Sanctuary, committing Treason, Murder or Robbery, did thereby lose the benefit of Sanctuary. Ibid. c. 26.

It had been enacted four years before, That if any Criminal should plead that he had taken any Church or Church-yard for murder, felony, or other place privileged for the same in a foreign country, and was against his Will taken out thereof; and it be found by the Inquest that the said murderer or felon was taken at large in the same shire where he is arraigned, that then he should have none advantage or benefit of the matter alledged by him for taking out of the Church or Church-yard, or other place privileged in any such foreign shire. This Act was to endure only to the next Parliament, and accordingly then expired. But eighteen years after it was revived and made perpetual; for which this reason was given: That sith the time of expiration of the said Act many abominable murders, as well of Priests as of other persons, robberies of Church, and robberies of Persons in their houses, as well by day as by night, and other most detestable Murthers and Felonies have

been committed and done within this Realm, and the more and more often, because that the said Statute hath been expired and ended.

But a Year before this it was enacted, That the Coroner immediately after the Confession of the Felon or Murderer taking sanctuary, and before his Abjuration, shall cause every such Felon or Murderer to bee marked with a hot iron upon the brawne of the thumbe of the right hand with the signe of an A, to the intent he may be the better known among the King's subjects that he was abjured.

This Law not answering its design, *viz.* to deter men from abjuring the Realm, so that notwithstanding the strength and power of the Kingdom was greatly minished by so many being by their abjurations in outward Realms and Countries, an Act passed the next Year, whereby it was ordained, That they who take sanctuary, instead of abjuring the Realm and passing out of it, should abjure from all their liberty of this Realm, and from their liberal and free habitations, resorts and passages to and fro the universal places of this Realm which appertain to the liberty of the King's subjects undefamed, and should forthwith be directed by the Coroner taking and recording such abjuration, to any one sanctuary being within this Realm, which the same person could elect and choose there to remain as a sanctuary person abjured, during his natural Life, and to be sworn afore the Coroner upon his abjuration so to do, and to be burned in the hand, &c. And if after such abjuration any person so abjured came out of the same sanctuary to the which he was assigned, and was taken without the same sanctuary, not having the King's special pardon or license so to do, then he was to suffer death.

But even this Law did not remedy the mischiefs arising from these Sanctuaries. For *five Years* after it was observed by the Parliament, That 'upon trust of Sanctuaries, and the licentious liberties that heretofore have been, and yet daily be used in the same, divers persons have been the more bold to perpetrate and commit many detestable murders, rapes, robberies, thefts, and other mischievous, detestable and abominable deeds, for that they have been always relieved, aided and succoured by the Sanctuaries, whensoever and as oft as they or any of them have offended.' It was therefore enacted, That every sanctuary person should wear a badge or cognizance, to be appointed by the governor of every Sanctuary, openly upon his upper garment of the compass in length and breadth of ten inches; upon pain of his losing the benefit of Sanctuary if he be found without his lodging not having this badge. The persons in sanctuary were likewise to wear no weapons other then their meat-knives, and them to occupy or wear but at their meals only. They were likewise ordered not to be out of their lodgings before Sun-rising or after Sun-set.

These wise provisions not being an effectual remedy for the mischiefs complained of, six Years after it was enacted by the King's Majesty in Parliament, That all manner of Sanctuaries shall utterly be extinguished, except Parish-Churches

Churches and their Church-yards, Cathedral Churches, Hospitals and Churches Collegiate, and all Chapels dedicated and used as Parish Churches : and that *Wells* in the County of *Somerſet*, *Westminſter*, *Mancheſter*, *Northampton*, *Norwich*, *York*, *Derby*, and *Launceſton*, ſhould be places of privilege for term of Life : ſo that perſons taking ſanctuary in any Church, &c. might abjure to any of theſe places not being full of the number appointed. This number was twenty, who were to be regiſtered, and every day called over by the Governors of theſe privileged places. By the ſame Act it was ordained, That the privilege of Sanctuary ſhould not extend to wilful murder, raviſhment of women, burglary, robbery on the highway, or houſes, or of Churches and Chapels, burning of houſes or barns, nor to any abettors of ſuch offenders.

II. Our Abby had the Franchiſe of Sepulture. Dr. *Wickiſ* reckons *Burying* one of the *three* Privileges granted to the Religious by the Popes: and it was indeed, as they managed it, a very gainful one. They were paid very largely for breaking the Ground in their Churches and Cloiſters, and had the Art of turning the graves there made into ſhrines, and of receiving a preſent under the name of an Offering for every viſit that was made to them. They had beſides the fee for *Trentals*, which was an Angel or ten ſhillings. Now, as an opinion was raiſed of the more than ordinary Holineſs of the Religious Houſes, it ſoon became fashionable for thoſe who were of ability, to order their ſepulture in their Churches and Cloiſters as places of greater ſecurity and more beneficial to their dead bodies than their own Pariſh Churches and Cemeteries which were reckoned not ſo Holy. Accordingly *Chaucer* repreſents the Friars as preſſing upon rich people, and enticing them to be buried among them from their Pariſh Churches, that ſo they might have the advantage ariſing from ſuch Funerals. Dr. *Wickiſ* tells us the ſame, That ‘ for Pride, and Covetouſneſs they drew from Curates or the Parochial Clergy, their Offices and Sacraments in which lay winning, and worſhip ——— that they drew to them burying of rich men by many ſubtil means, and Maſſ-pence and Trentals, but that they would not come to poor mens dirge, nor receive them to be buried among them.’

III. The Abbat, &c. of this Abby granted *Letters of Fraternity*, as they were called, whereby it was pretended that the perſons to whom theſe Letters were granted, were made partakers both in their Lives and at their Deaths, of all the Maſſes, Oriſons, Faſts, Alms, Abſtinences, Watchings, Labours, and the other good deeds which were done by the brethren of that Order of which the Convent was which granted theſe Letters, and admitted them to a ſpecial Confraternity. Theſe new Brotherhoods, the effect of ſuperſtition, ſequeſtring themſelves from the common ſociety and employments of other Chriſtians, upon pretence of a more conſtant attendance on Religious Worſhip, and uſing austerities in a feigned humility and neglecting of the body, affected and obtained the name of Religious; and ſoon prevailed ſo much upon the good opinion of ſome devout Princes and Nobles that large Convents were provided for them. Here they brought themſelves into yet greater repute

Bp. Kenner's
Parochial
Antiquities.

Jack Upland,
No. 36.

Objections
of Freres
c. 10. M. S.

Collec. No. ix.

repute by reports industriously spread by themselves of the strange and unusual Fastings and Raptures, and Visions of some Enthusiasts among them : insomuch that an opinion was soon raised in the World that the * Orisons and Masses of these Recluses were more meritorious and of more prevalent intercession than the addresses and prayers of any other persons, praying even for themselves. So that happy was he or she, in their own conceit, who could, tho' at never so dear a rate, purchase these Letters, by which they fondly fancied they were made partakers of all their good actions. Thus is it recited in the Letters themselves, that the persons, to whom they were granted, instantly desired them, and that by them the Religious favoured their holy desires, and devout supplications.

Life of Dr. John Wickliffe, p. 132. This foolish and superstitious opinion Dr. *Wickliffe* thus argued against. ' Thus, *says he*, the rightful deling of GOD for the good life of men is forgotten, and deling of sinful fools that knowen not the ableness of men, and rightfool doom of GOD is holden forth : And therby mighty men ben brought out of belief to trust more in special praying and applying of sinful men, than in the rightful parting of GOD, and righteouness of their own Life, and by trust of such special prayers Lords understonden that they shulden be excused tho' they done Evil.' To the same purpose our Poet

Jack Upland.

Chaucer : ' Frere, what charity is this ——— to such rich men to give Letters of Fraternity confirmed by your general seles, and therby to bere him in hand that he shall have part of all your Masses, Mattins, prechings, fastings, wakings, and all other good dedes done by your brethren of your order, both whilst he liveth and after he is dead, and yet ye witten never whether your deeds be acceptable to GOD, ne whether that man that hath that Letter be able by good living to receive any part of your deeds : and yet a poor man, that ye wite well or supposen in certen to have no good of, ye ne given to such Letters, though he be a better man to GOD than such a rich man.'

Coll. No. ix.

In the Leiger book of this Abby we have recorded one of these † Letters granted by the Abbat and Convent to Cardinal *Wolsey*, in which is recited his affection and devotion towards their Order and Church, and it is ordained and granted, besides his having a part of all their Masses, Prayers, &c. that ' after his decease his soul should be recommended by absolutions and prayers by all the Monasteries and Religious Houses in *England*, and his name in writing be carried by their Brief-bearer to all the places of the Religious thro'out *England* as it's usual to be done for the Abbats and brethren of their Convent. His name was also to be specially registred in the Martirology of their Chapter for an everlasting remembrance.' So well skilled

* ——— animadvertens sacrificia Missarum & alia vitæ exercitia ad delenda peccata, virtutesque augendas non modo hiis qui faciunt ea verumetiam illis pro quibus & ad quorum commodum referuntur proficere ——— *Formula Literarum Fraternitatis.*

† Mr. *Southouse* supposes these Letters a complement paid to the Cardinal by the Abbat, &c. for some benefaction which he had given them.

skilled were these men in the follies and weakneses of mankind, and artfully to apply to their blind side to serve their own mercenary purposes.

These † Letters of Fraternity seem to have been granted to the Cardinal, without his seeking, to engage him in the Interest of the Abby : since it's not said in them, as it's usually recited in these Letters, that they were given to him *sedulis ejus precibus*, at his earnest request, but for his affection and devotion to their Church and Order. In these Letters the Abbat and Convent stile themselves of the Order of Saint *Benedict*, and date them *April 1516*, very soon after *Wolsey* was made a Cardinal, the confirmation of which Dignity he received but four months before. So early did this Convent court this great Minister's Favour.

To these *Franchises* may be added the Abbat, &c. having their Estate exempted from the Jurisdiction of the Admiral of England, so that all punishments, Coll. No. 8. corrections, deodands, flotson, jetson, and wreck, and all other contingencies whatsoever, whensoever, or howsoever on the land, waters and sea with all and singular their appurtenances were determined by prescription and ancient usage time out of mind to pertain to the Abbat and Convent.

Lastly, the Abbat, as Lord of the Mannor, and a principal party in the Charter granted to the Town of *Faversham* had very great Authority in the Civil Jurisdiction of the Town. His Steward, whose title was *Seneschallus Domini Abbatis Curie Domini Regis apud Faversham*, sat in Court with the Mayor next to him. Thus I find in an ancient Feofment dated *Septem. 10. 21 Ed-* Southouse's ward I. *Thomas Everard* Mayor is mentioned first, and then *Stephen Lyvord* the Collect. M.S. Lord Abbat's Steward.

About the exercise of this Jurisdiction were very frequent suits and contests between the Townsmen and the Abbat, which lasted till very near the Dissolution of the Abby. By the Town's being incorporated and enfranchised with the Liberties of the Cinque Ports, they claimed an exemption from the Jurisdiction of any Court but that of *Shepe* or *Shipway* ; a Court erected by *K. John* when he granted his Charter to the Five Ports. Thus the Author of *Fleta* ; P. 116. *Barones quinque Portuum alibi convenire vel respondere non debent nisi apud Shepye.* The Barons of the Five Ports, ought not to make their appearance, or to answer any where but at the Court of *Shepeye*. On the other hand the Abbat demanded their appearance at his Court, and to have cognisance of all the pleas within the Town. Of this the Men of *Faversham* made their complaint, which was referr'd to *Stephen Pencester* then Constable of *Dovor* Castle, *quod debitum faciat eis secundum consuetudinem quinque Portuum*, to do them justice according to the Usage of the Cinque Ports. On this the Abbat was summoned to appear at the Court of *Shipway* ; But whether he refused to obey the summons, or would not stand to the decision of the Court, He was it seems, adjudged by the Court to be imprisoned for his Offence. On this the Archbp. of *Canterbury* 4 Insti. p. 224. caused

† These Letters used commonly to be paid very dear for. Thus *Edmund Rede* Esq; Lord of *Borstal* paid to the Abbat and Convent of *Dorchester* 20 pounds for their grant of Letters of Fraternity to him. See *Bp. Kennet's* Parochial Antiquities &c. p. 626.

Not. Par. n.
115, clauf.
a. 30 Edw. I.
m. 13.

Prynne's Hist.
of Ed. I. p.
a1 Edw. I.

caused the Constable, &c. to be cited into the Ecclesiastical Court, but the King prohibited their proceedings for this reason, *quia secundum consuetudinem regni approbatam, & ratione juris Regij, ministri Regis pro aliquibus quæ fecerunt ratione officij sui trahi non debeant.* But notwithstanding this the Archbishop excommunicated the Constable and his Officers, on which the King wrote to him, and in his letters stiled the Court of *Shipway* the great Court of His Ports. But this difference seems thus to have been compromised, viz. That the Abbat should not only have the liberty of * *Infangtheofe* and ‡ *Outfangtheofe*, but also the cognisance of all other pleas happening within the said Town that should belong to the liberty of the Five Ports, except such as should fall under the Cognisance and Jurisdiction of the Court of *Shepey*.

30, 33 Edw. I.
Madox's Hist.
of the Ex-
chequer.

Not long after this were the Barons of *Faversham* fined five hundred Marks in the Court of Exchequer, that they might have a Charter of divers liberties granted to them by the King, and a pardon of certain amercements incurred by them in the Court holden before the King, and *Robert de Burghesse* Constable of *Dovor*, &c. and likewise a pardon of certain trespasses which they had done to the King, in presumptuously usurping sundry Royal Liberties without any Grant thereof from the King: which looks as if the Barons thought themselves, by virtue of their Charter, intitled to the Liberties of the Royal Mannor which the King had before granted to the Abbat, &c. and therefore actually took possession of them.

This matter seems first to have been contested in the reign of *Hen. III.* when it was thus determined, viz. That the trial of delinquents should be within the Abby, or in the Abbat's Court; but that if the person so tried deserved for his crime to lose life or limb, the execution of the sentence should be within the xxxii *Haghes* and Men of the Town of *Faversham*. These *Hagha* were Houses within a Close or with Orchard and Garden. Two of these *Hagha* are mentioned in the Survey in Dome's-day-boc at *Canterbury* as belonging to this Mannor. But whereabouts these xxxii Houses stood at *Faversham* has been long since unknown. For upon an inquisition taken before *Henry Cobham* Sheriff of *Kent*, 29 and 30 K. Edw. I. when this dispute was again revived, the Jury returned an *ignoramus* of 28 of them †.

About the meaning of this word *Haga* there are several opinions. The word signifying a *Hedge*, it has been thought by some that it signifies inclosures, or what is called here in *Kent* a *Haw*, or *Hawmel*, i. e. a small close hedged in.

Others have fancied that *Haga* is a house with ruddle or wattle walls. So, it's plain, not only our houses, but our Churches were built in ancient times.

Accor-

* A liberty granted to the Lord of the Mannor to judge any thief taken within his Fee.

‡ A liberty whereby a Lord, &c. is enabled to call any man dwelling within his own Fee, and taken for Felony in any other place, and to judge him in his own Court. *Cowel's Law Interpreter.*

† Near the Market-place at *Faversham* is a House rebuilt a few years ago (the Fee of which is the Town's, and Mr. *Edward Brook*, Grocer, the present Lessee) in the wainscot of which belonging to the old House is this ancient date, viz. 1115. one hundred and thirty seven years before K. *Hen. III.*'s infranchising this Town with the Liberties of the Five Ports.

Accordingly Sir Henry Spelman tells us that a nameless writer describes a *Haga* Glossarium, or *Haegh* to be a house with shops.

But Sir Edward Coke tells us that in an ancient plea concerning this Town Institutes, in Easter Term 30 Edw. I. coram Rege, '*Haga* or *Hawes* are interpreted to *Part. 1.* ' signify *Mansiones*.' Now, according to *Bracton*, *Mansio* may be a building *De legibus.* of many houses, or one house which is a lone dwelling without a neighbour, *Lib. v. trac. 54* and out of many of these Mansions may a Vill be vicinated. So again, *ad unam* *c. 28.* mansionem pertinere poterunt plura tenementa; a great many tenements may pertain to one Mansion. So that, according to him, a Mansion seems to be what is called a capital Messuage.

Others understand by a Mansion the same which *Bede* calls a Family, viz. a House with so much Land to it as is sufficient to maintain a Family. *Domesday* book mentions *Mansure terre*, 80 of which were rented at 11 l. 13 s. 4 d. per annum.

From *Domus* instead of *Haga's* occurring in *Domesday*-book where it mentions *Oxford*, it has been concluded that *Domus* signified a better building than *Haga*. But the same *Domesday*-book tells us that in *Canterbury* *Duas Domus durorum burgensium, unam foras, aliam intra Civitatem, quidam Monachus Ecclesie Cantuariensis abstulit. Hec erant posite in calle Regis.* What sort of buildings must they be which were erected in the King's Highway, or on the Lord's Wast, and so easily demolished?

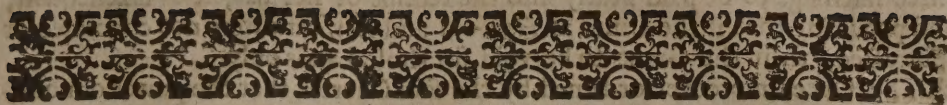
By all this it seems not unlikely that the xxxij *Haeghs* before mentioned were Houses of the Principal Tradesmen of the Vill with the shops and warehouses thereto belonging.

In the 35 Hen. VI. Richard Brayton being then Maior, an Order of Wardmot was made, by which a Fine was imposed on such as should not be at Guild-Hall Green at the Election of a new Maior, and did depart before they had presented the Maior elect to the Abbat to be sworn. But in the 3 Hen. VIII. Lawrence Straynsham Esq; a Gentleman of very ancient extraction and a good estate, being chosen Maior, refused to be sworn before the Abbat and to take the usual Oath of Obedience to him. On which the Abbat sued him in the Star-Chamber, where Straynsham was fined for his contempt of the Abbat's Jurisdiction, and it was decreed that the said Straynsham within 8 days immediately following should, according to the ancient custom, take such an Oath before and to the Abbat for the execution of his Office of Maior in the same manner and form in which the Maiors heretofore used to take it, and as it is contained in a certain english bill annexed to the decree, viz. *truly to obey the Abbat and Convent of the Monastery of St. Saviour of Faversham, Lords of the Town, in all lawful commandments, and truly to maintain and keep to his power the Freedoms and Rights of the said Monastery.* It was likewise enjoined to the said Straynsham that in case he did not obey this decree within eight days, he should pay one hundred pounds.

About the same time the Abbat complained to *R. Henry* that the Men of *Faversham* had in a riotous manner broken his Prison at *King's-mill*, and had from thence taken by violence one *John le Norreys*: which complaint was heard by the King, and determined by Him under his seal.

The Abbats, &c. had likewise as Lords of the Mannor the Profits arising from the Market, which in the survey of the Mannor in *Domes-dai-boc* were, as we've seen, valued at iv pounds a Year. They had likewise the income of the Fair, which for that reason used to be kept within the precincts of the Abby.





C H A P. IV.

Of the Free-School of Faversham.

IT has been observed before that within the Abby was founded, a little before its dissolution, a Grammar School for the instruction of the Novices of the Convent. But with the Abby the School fell, and the lands settled on it became invested in the Crown, in whose possession they continued till the Reign of Queen Elizabeth. The Inhabitants of the Town of *Faversham* being sensible of the usefulness of such a School, for the education of their Youth, and of the advantage their Town might receive from it by the Children of the neighbouring Gentry being sent thither to be taught, petitioned the Queen to erect and endow a Grammar School in their Town for the good education and instruction of their Youth, and of those of the neighbouring parts, according to the purpose and intention of Dr. Cole in his Foundation of one in the late Abby, and to settle on it the Lands with which he had endowed that School, and which were now in the possession of the Crown. This Petition Her Majesty granted, and by her Royal Charter, dated July 14 in the eighteenth Year of Her reign, ordained that the Major, Jurates and Commonalty of the Town of *Faversham* and their Successors should be the Governors of the Revenues of the said School, which was to be called *The Free Grammar School of Elizabeth Queen of ENGLAND in Faversham in the County of KENT*; and that they should be a Corporation for that purpose, and have a common Seal to use in all matters relating to the Estate of this School. This * Seal was the Queen represented sitting on a Throne with this Legend round it, SIGILLUM LIBERÆ SCHOLÆ GRAMMATICALIS ELIZABETHÆ REGINÆ IN FAVERSHAM.

Carta Regia
de fundacione
liberæ Scholæ
Grammaticalis
in *Faversham*
penes Guardi-
anum Collegij
omnium sanc-
torum Oxoniæ.

The Estate vested by the Queen in these Governors by this Her Royal Charter was the very same which had been before given by Dr. Cole for this purpose, only reserving to the Queen, Her Heirs and Successors all † great trees,

H 2

woods

* This Seal was some Years since kept so carelessly that it was found by a Townsman of *Faversham* in a by-street or lane of the Town who brought it to Mr. *Thomas Lees* then Master of this School, who gave it to the then Major. *Ex ore ipsius Magistri Lees.*

† — exceptis tamen — semper & Nobis, Hæredibus & successoribus Nostreis omnino reservatis omnibus grossis arboribus, boscis, subboscis, — reddend. inde annuatim nobis — sex libras, sex solidos, undecem denarios unum obolum & unum quadrantem — ad recepta Scaccarij Nostri. —

woods and underwoods, and a rent of six pounds, six shillings and eleven pence three farthings to be paid Yearly into the receipt of her Majesties Exchequer ; and providing that if the Lands in *Hern-hill* and *Laysdown* were not concealed or subtracted, then the Grant to be void for those Lands only.

The Queen moreover ordained by the said Charter that the power of nominating a Schoolmaster for this School should be in the Warden or Sub-warden and the six senior Fellows of *All-souls* College in *Oxford*, who should likewise remove or displace from time to time the said Master, as to them should seem for the better : That the said Warden or Sub-warden, and the foresaid seniors, or the major part of them, together with the Major, Jurates and Commonalty of the Town of *Faversham*, or the major part of them, should make fit and wholesome rules, statutes, &c. in writing, concerning the government and direction of the Schoolmaster, and Scholars of the aforesaid School, and the stipend and salary of the Schoolmaster, and the disposition of the rents, revenues, hereditaments, and goods of the said School ; which Statutes should be inviolably observed : That if a School-master, on any vacancy, was not presented by the Warden, &c. of *All-Souls* within two months after the voidance, the * Archbp. of *Canterbury* for the time being should appoint a fit person for this place of School-master : That the Governors of the revenues of this School should pay to the School-master for the time being twenty pounds of lawful money of *England* at the several Feasts of the Nativity of *St. John* the Baptist, *St. Michael* the Archangel, the Nativity of our Lord, and the Annunciation of the Blessed *Marie* the Virgin : and should have Licence for purchasing Lands to the value of twenty pounds per annum for the better support and maintenance of the said School, notwithstanding the Statute of *Mortmain*.

According to the powers granted by this Charter to the Warden or Sub-warden and the six senior Fellows of *All-Souls* College, together with the Major, Jurates, &c. of the Town of *Faversham*, to make Statutes for the government of this Free-School, were Orders made and established by *Robert Hoveden* Warden of *All-Souls*, &c. in the Year 16 - - according to which the School is at present governed. And as the Rents of the Estate with which this School is endowed have been improved since the first foundation and settlement of it, some addition has been made to the poor stipend of the Master according to the intention of the Royal Founder.

The School-house, which stands within the precincts of the late Abby, is very pleasantly situated on the North-side of the Church-yard, thro' which the way lies to it from the Town. It consists of an upper spacious room for the teaching of the Youth, and a closet for the Master, under which is a large

* ——— liceat & licebit Archiepiscopo Cantuariensi pro tempore existenti talem probam, aptam, literatam & idoneam personam de tempore in tempus ad officium pedagogi Scholæ prædictæ appunctuare, ut in se idem Officium exequi valeat & possit pro opportuna educatione & instructione puerorum & juventutum ad Scholam prædictam eadem causa venientium, prout discretioni suæ magis videbitur necessarium & opportunum. ———

large paved place open to the front and benched, for the sport and diversion of the Children, without their being exposed to the Injuries of the Weather. By it is a small room for a Library for the use of the School. Before the School House is a very fine gravel walk for the Inhabitants of the Town to walk and divert themselves on. At the bottom of the School-room is written on the Wall the following account of the Masters of the School from the first foundation of it.

Nomina & Cognomina hujus Ludi Gymnasiarcharum a jacto ejusdem fundamento.

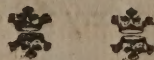
1. *Elias Mede. A. M.*
2. *Robertus Stone.*
3. *Gulielmus Rawleigh gen. L.L.B. Collegij Omnium Animarum Academiae Oxon. A. D. 1609, niensis quondam socius: multiplici linguarum peritia imbutus, omni literarum genere perpolitus, vitæque integritate decoratus. Qui 20 libros grammaticos in hujus museoli usum, & quam plurimos, viz. 28 commentarios theologicos ad Bibliotheculæ institutionem civili huic corpori suo testamento reliquit.*
4. *Johannes Cross 1613, A. M. Collegij Omnium Animarum prædicti alumnus. A. D. 1613; Verbi Divini præco legitime constitutus, hujusque Ludi hoc tempore Moderator. Oct. 15.*
5. *Nicholaus Billingsley.*
6. *Penitence Nichols.*
7. *Joshua Childrey. Deinde redeunte Carolo S. T. P. & Archidiaconus saris-buriensis.*
8. *Johannes Reader.*
9. *Johannes Sherwin, A. M. & postea Rector de Luddenham.*
10. *Thomas Lees, A. M.*

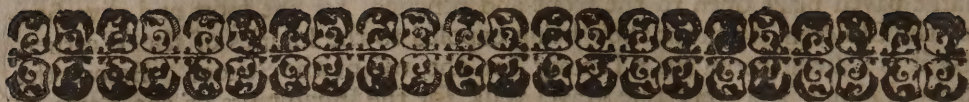
The present Master 1726, is *Stephen Boudage Lloyd, A. M. of All-Souls College*; to whose kind assistance I owe this account.

On another wall are written some Latin Verses, the purport of which is, That this School-House was built *A. D. 1577*, at the expence of the Mayor, Jurates, and Commonalty of the Town; *Nicholas Upton* then Mayor, *Robert Fagg* one of the Jurates, and *Edward Rainolds*, being supervisors of the work.

As to the little Library in the lower room it was first founded by *Mr. Rawleigh*, Master of this School, for the use of the School: But it has been since augmented by *Thomas Menfeild* Mayor of *Faversham* 1614, who by his will dated July 26 that Year, gave all his bookes which *Mr. Crosse*, then Master of this School, should think fit for it. Since which time it has been improved by Gifts, and such books as the Governors of the School have from time to time purchased out of the Revenues of it.

A. D. 181





C H A P. V.

Of the Church of Faversham, &c.

Thorne Chron.
col. 2091,
Thoma Sprelli
Chronica.

JUst by the Abby, which I have been now describing, stands the Parish Church of *Faversham*, so near that one would have thought it might have served the Religious of the Abby without building a new one: But it seems it did not. It is dedicated to *St. Mary* of Charity, as the Priory in *France* was on which the Monks of *Cluni* depended, and was commonly called Our Lady's Church of *Faversham*. It was of the undoubted Patronage of the King who was Lord of the Mannor. But the Monks of *St. Austins* Abby tell us that *K. William* the Conqueror in the Year 1070 granted to their Abby, for the salvation of his own soul, and of the souls of his Parents and predecessors, and of those who succeeded him by an hereditary right, the Churches and Tithes of the two Mannors of *Faversham* and *Middleton*, and of all the Rents which were paid to Him of these Mannors, and their appendants, of land, wood, meadows, and water, except the Tithes of Honey and * penny-gavels: and that this Royal Grant was confirmed by *Theobald* Archbishop of *Canterbury* 1138. But if this was so, this Grant, like many others to which the Religious pretended, was superseded, and did not take place.

The Monks of *St. Austins* inform us themselves, that it was near a hundred Years after the pretended Grant of this Church and its revenues made to them by *K. William*, that they were put in possession of them, which according to their account, was thus effected. The greatest part of *St. Austins* Abby having been burnt down in *August* 29, 1168, the Abbat and Monks on account of this sad disaster, solicited Pope *Alexander* III. for some augmentation of their Estate to rebuild their Convent. On which the Pope, commiserating this their Calamity, confirmed to them this Church of *Faversham* for the rebuilding their Monastery, and allotted the Churches of *Mensstre* in *Tenet* and *Middleton* to the sacrifice or for the repairs of it. The Pope's Bull recites how fit it was for him to yield an easy assent to the just desires of the Petitioners, and to the bringing to effect those wishes of theirs which were so reasonable. A plain intimation that they had never taken effect before! Therefore concurring very joyfully with their just demands, He by the Authority Apostolical, and the Patronage of this present Writing, did confirm and strengthen to them and their Monastery the Church of *Faversham* with the Chapel

* Rents of the Mannor so called, from a penny, i. e. 3 d. of our present money, being paid to the Lord as a Quit-rent for an acre of land.

Chapel of St. James [at *Shelwich*] and all other appurtenances canonically granted to them : indulging them moreover the liberty of choosing Clerks in their Parochial Churches, and of presenting them to the Bishop ; and prohibiting the Abbat or Prior of the Monastery to grant or assign to any one the Possessions, Churches, or Obediences, appertaining to the said Monastery, without the Consent of the Chapter or the major part of it. Of this clause the Monks made great use in their after dispute with the King about this Parsonage and its Advowson, the story of which is as follows.

Osborne de Camera, so called because he was Clerk of the King's privy Chamber, Rector of this Church, died about the Year 1201, or the second Year of K. John's reign. The King, as rightful Patron, presented *Simon Fitz-robert* Archdeacon of *Wells*, and the Archbishop's Vice-chancellor, who was accordingly instituted by the Archbishop, to this Church. But the Monks knowing very well what great things their next Neighbours of the Cathedral Church of the *Holy Trinity* had done for the see of *Rome* by their obstinacy, in opposing K. *Richard*, and what returns had been made them ; and being sensible that every insult offered to the secular Power was a welcome sacrifice to the Pope, who was glad of any occasion of affronting and lessening it, were resolved to claim what they called their right, and to take the profits of this Church to their own use. Taking advantage therefore of their Neighbourhood to it, before ever the King's Clerk could come thither to be inducted, and take possession of the Church, the Monks sent one *Brandan* a Monk of their Convent, and one Master *Stephen* to take Corporal possession of the said Church for them. But, as they relate the story, when they came, tho' it was but the Saturday after the Death of *Ostorne* the last incumbent, they found Master *Everard*, at that time the Archdeacon of *Canterbury's* Official, sitting in the Church Porch. *Brandan*, and Master *Stephen* therefore made a protest before the said Official of the right which the Abbat and Monks of St. *Augustin* had in the Church of *Faversham* : and having thus made protestation of their right, they exhibited, as *Thorn* tells us, authentick instruments as well of the Kings *William*, *Henry* the second, and *Richard*, as of the Archbishops *Theobald* and *Hubert* : as likewise the Confirmation of Pope *Celestine* expressly inhibiting the Abbat and Convent to alienate the Churches of *FAVERSHAM* and *MIDDLETON* from their proper use, or upon any title of alienation to confer the said Churches on a secular person. By this it's plain that the Monks were sensible this their pretended right to this Church was not an undisputed one. According to the account given by themselves, the last incumbent was presented by their Abbat *Roger*, at the request of K. *Henry* II. the present King's Father, and was to pay out of this Parsonage to the Abby an yearly pension of † *six* Marks. This the Monks represent as an acknowledgment of their being Rectors

† This was one of the early projects which the Religious invented to oppress the secular Clergy and enrich themselves : that when the Advowson of a Church was given to an Abby, they would not present a Priest but on the Simoniackal compact of a reserved Pension to themselves, whereby the Parish Priests became tributary to their Patrons the Abbats and Monks. See Bp. *Kennet's* Parochial Antiquities, p. 87.

Rectors of this Church, an open Confession that the dispute was not so much about the Advowson or Patronage of this Church, as about its Profits or Great Tithes. They further tell us that their Abbat's complying with the King's request in presenting *Osborne* was not only *without*, but *against*, the consent of the Convent. On the other hand, the King insisted on His being the undoubted Patron of this Rectory, and that *Osborne* was presented by his Father in his own right. And indeed this seems to be the truth, and that the Monks had no farther claim to this Church than the having paid to them out of the profits of it the yearly pension before mentioned. A case of much the same nature we have in the foregoing History of the Abby of *FAVERSHAM*. *Algarus* the Abbat, because of a pension granted to the Abby out of the Church of *Luddenham* by *William de Luddenham*, sued his grandson *William de Insula* for the whole.

But *Brandan*, &c. as if the matter had been concerted before-hand by them, to make short work of this dispute and secure the determination of it to themselves, having exhibited the Instruments before mentioned, forthwith went into the Church and took possession of it, in the name of the Abbat and Convent, and in presence of the parishioners solemnly appealed unto the lord Pope, for themselves and their Convent, and their Churches, and especially for this Church of *FAVERSHAM*. At the same time *Brandan* presented to the Official, because the Archbishop was then abroad, on the part of the Abbat and Convent, a certain Chaplain or Curate named *Herebert* to serve in the Church.

The Official not admitting *Herebert* to serve the Cure, *Brandan* the same day presented him in the * Chapter of *HOSPENGES* in the presence of the said Official, and caused the aforesaid Instruments to be recited in the hearing of the whole Chapter, and solemnly renewed the appeal to the Pope.

The Abbat of *St. Austins* also from some likely and probable conjectures, as it's said, weighing the danger that threatened himself and his Monastery in relation to the right and property claimed by him in this Church, went thither himself in person, *cum majoribus de suo consilio*. And first of all in the Parsonage house of the said Church he solemnly appealed to the lord Pope in behalf of himself and his Monastery, as also in behalf of the state of all the Clergy, Churches and Parishioners appertaining to the Monastery of *St. Augustine*, and especially for his Church of *Faversham*, as he called it, and the Monks who were in that Church on his and the Monasteries account. From the

Bp. Kennet's
Baroch. Antiq.
p. 640.

* The Rural Deans held their *Capitula* or Chapters made up of all the instituted Clergy or their Curates as their Proxies, and the Dean as President or Prolocutor. These were most commonly held once a month, at the beginning of it, and were for this reason called *Kahnde* or the monthly meetings. At these meetings complaints and informations were exhibited of all offenders against the laws and discipline of the Church, and the execution of them enforced, particularly of those wherein the Clergy themselves were concerned: Disputes betwixt them and their Neighbours about Tithes, &c. amicably arbitrated, &c. So that the laying aside these meetings was, perhaps, the greatest blow that was ever given to the Discipline of this Episcopal National Church.

the Parsonage House the Abbat went to the Church, where assembling the Parishioners together, he renewed his Appeal to the Pope in the presence of the * Dean of the Place, and a great many others. For, says *Thorn*, a two- * Rural Dean fold conflict and peril threatned. The King claim'd the Advowson of the of Ospringe. Church, and the Archdeacon the custody of it whilst it was vacant, and the Fruits of the intermediate time, and also the Patronage of the rest of our Churches.

This Appeal of the Abbat and Monks to the lord Pope, without stopping at any of the King's Courts, was as great an affront as they could offer to the Royal Authority, since it shewed, as a contempt of the King's Power, so a questioning his Justice. But this was not all the despite they offered to the King. For when the King's Clerk came down to *Faversham* to be inducted, he met with so manful a resistance, according to the Monks account, of his Person and Institution, as well in the Church as in the Parsonage houses that he could never get possession.

The King hearing this, wrote to the Abbat and Convent, requiring them instantly to suffer the Clerk which he had presented to be inducted, and that, as the Monks represent it, whether the gift or patronage of the Church, pertained to Him or not. Upon the receipt of these Letters the Abbat and Convent, having deliberated what they were best to do, sent two of the Monks to the King, who was then in *Normandy*; where getting admittance to His presence they exhibited to Him the Conqueror's Grant of this Church to their Monastery, with the several ratifications of it by the Kings of *England* his successors, and the confirmations of the Archbishops *Theobald* and *Hubert*, and Pope *Celestine*, and petitioned His Majesty that He would likewise confirm to them this Church, as His progenitors had done, and for that purpose offered the King a large sum of money. But all, it seems, would not do; The King would not be moved either by entreaty or money to yield the Church, but soon after wrote again to them, that neither Himself nor His Council were satisfied, by the Charters which they had exhibited before Him, that they had any right of collating to the Church of *Faversham*, or of retaining the Profits of it for their own uses; and therefore He prohibited them making any opposition to His donation of it, so as to hinder its taking effect; and advised them of their expecting such treatment from Him in their affairs and those of their House, as they thought fit to use towards Himself and Archdeacon *Simon* whom he had presented to the Archbishop for Institution to this Church.

I

The

† There used to be frequent bickerings betwixt the Archdeacons and Religious, about the Profits of the Churches in their Patroage during their Vacancy. By a Composition betwixt *Edmund* Archbp. of *Canterbury* and Master *Simon Langton* Archdeacon of *Canterbury* of the one part; and *Robert* Abbat of *St. Augustines* and the Convent, of the other; these disputes were thus compromised about 40 years after the present difference, viz. That the Profits arising from such Benefices during their Vacancy, should be halved or equally divided betwixt the Abbat and the Archdeacon. *Elibro nigro Archidiaconi Cantuariensis.*

A. D. 1238.

The Archbishop also wrote to the Abbat, &c. telling him that it was not only the King's but his own desire that Archdeacon *Simon* should be promoted to this Church: and therefore he admonished, advised and earnestly besought him and the Convent, that with a view to GOD, the King's desire and his, they would consent to the promotion of the said *Simon* in this Church with a saving to their right. But the Monks, whether encouraged by the successes of those of the neighbouring Cathedral, in opposing the King in their elections of the Archbishops, or by the assurance they had of the favour of the Court of *Rome*, despised all the offers of the Archbishop, and such of the Nobility and Clergy who endeavoured to find out a temper which might make up this unhappy breach. They were, says *Thorn*, neither to be bent by the Archbishop's * fair Speeches, nor diverted from their Purpose by the King's threatenings, tho' they were much frightened by these latter. They therefore manfully kept possession of the Church, and the houses belonging to the Parsonage, and obstinately forbad both the King's Ministers and Archdeacon's Official, entry into them. The King on hearing this was, as *Thorn* represents him, very much enraged, and commanded both the Church and Parsonage houses to be set on fire, and the Monks and Seculars in them to be burnt with them: But no body being willing to obey so cruel a command, but on the contrary all dissuading the King from perpetrating so horrid a wickedness, the King, at last, moderating his Fury, tho' not quite laying it aside, wrote to the Sheriff of *Kent*, to eject the Monks out of the Church, &c. and to give *Simon*, whom the King had presented, possession of them.

This Writ of the King's to the Sheriff was immediately executed by him; who with his assistants first dispossessed the Monks of the Parsonage House, &c. in doing which, such was the perverse obstinacy of those who were in them, they were obliged to have recourse to force, and by violence to drag out of them *Osbert* the Monk and the seculars who were with him to keep possession. When the Sheriff came to the Church he found it guarded within not only by the Monks but by Lay-men who defended the doors which were shut against him. Out of respect to the Place therefore he did not go about to force the doors open, but straitly laid siege to the Church on all sides, placing guards at all the doors to watch them day and night, that so the Monks, &c. might be necessitated by hunger and want to leave the Church freely without compulsion. This siege, as the Monks term it, lasted from *July 31* to *August* the 16th, about seventeen days, when the Monks were relieved by the Abbat himself who kept possession of the Church about a month, and then was ejected by the Sheriff and his servants; who now being thro'ly provoked, broke open the Church-doors, and took out the Abbat and Monks who were with him by force, dragging them along by their Arms and Legs, and breaking their Heads against the pavement which was besmear'd with their blood. With so much obstinacy did the Monks pursue their pretences, and, according to the usual method of those men, shelter'd their greediness under the umbrage of Religion, despised and affronted the King, and those who

* Adulationibus.

Reginald de Cornhill.

Inch's Histo.
of the English
Church, vol. ii.

... were

were in authority under Him, and forgot every thing which look'd like gentleness, good nature or good manners.

During this stir, *Everard* the Archdeacon's Official suspended the Church, and *de facto* excommunicated the Monks that were in it, and those who joined with them. He likewise interdicted the burial of the dead, so that many dead corpses were buried without the Church-yard, and some women were church'd out of the Parish. For the Archbishop by His Official had order'd the Parishioners of *Faversham* that they might lawfully and freely frequent other Churches, and there receive the Sacraments of the Church, and carry their dead to other places to be buried as they would.

The Parishioners, as *Thorn* relates this story, took the Monks part, and would not, through any distress, be moved from paying that devotion which, as most dutiful children, they had for their Mother Church: but on all these accounts unanimously appealed to the Pope. On which not long after the Archbp. caus'd some of the chief of the Town who had joined with the Monks in opposing the Sheriff to be excommunicated, and commanded the King's Justiciary by his Letters to take them up, and put them in Prison to be punished; but they fearing the Archbishop's tyranny, as *Thorn* expresses it, who was now Guardian of the Realm in the King's absence, escap'd the Officers hands by flight. The Archbishop himself also, as he pass'd thro' *Faversham*, refus'd the People his Blessing, because he held them all to be excommunicates. Of which injuries, as the Monks call this vindication of the King's justice, the Community of Burgeses of *Faversham* complain'd in a lamentable letter to the Pope which they thus concluded: ' That unless the Divine compassion and Roman pity soon came to their assistance, and endeavour'd effectually to correct those things which by a revengeful power had been acted amiss with respect to themselves and the Monks of *St. Austin*, all the people who had heard of what had been done would fall into irreparable error, and they who hitherto had followed the Law and the Prophets and the Gospel, for the future would repute them all the Inventions of Poets: the doctrine of the Church would become vile, and the people would wholly, and not without cause, lose all manner of Reverence for the Roman Church, as the Archbishop and Archdeacon of *Canterbury* had already done.' It's very plain from the contents of this Letter that it was penn'd by the Monks, who thus entituled GOD to their secular quarrels, and would fain have had it believ'd that Religion it self could not subsist, if they were not indulg'd in their insolent behaviour towards their Sovereign, and the Governors of the Church, and their avaricious humour of engrossing to themselves the Estates of this World.

However, these appeals of the Abbat, &c. from the Justice of their own natural Prince to the Pope, were very welcome to him, who was glad of every opportunity of confirming and enlarging his usurpation over the Royal power. Pope *Innocent* therefore immediately espous'd the cause, and dispatched a Commission whereby he appointed several persons to be his Delegates, to

take cognizance of and judge in it. Upon which the King issued a prohibition to the Abbat, forbidding him to proceed in this cause. He likewise inhibited the Delegates commissioned by the Pope from acting. The Delegates sent their excuses to the King. On which the King seeing that, notwithstanding His prohibitions, neither would the Monks cease the prosecution of their cause, nor the Delegates from executing what they call'd the Apostolical Mandate, ordered that all the Estates of the Abby which were held of Him *in capite* should be confiscated. On this, the Monks tell us, the King's Ministers, to whom this Commission was given, like roaring lions, not only seiz'd into the King's hands the temporal possessions, but likewise carried away all the goods moveable and immoveable as well in the Churches as out of them, wherever they were to be found. But notwithstanding all this seeming firmness and resolution of the King's, the Monks at last gain'd their point: The King, by the Archbishop's advice, who had hitherto joined with him in opposing the Monks pretensions, confirmed the Charters of His predecessors, as the Monks instruments are filed, and that too *gratis*, without accepting the Money tendred by the Monks, and only taking a Palfry of them. But see with what insolence the Monkish writers treat the King in their relation of this affair. They not only call his Ministers the Devil's guards and roaring Lions, but applaud and justify the Pope's Nuntio to *Scotland*, who came to *St. Austin's* Abby in his return from abroad, his celebrating Mass at *St. Austin's* Tomb, and there solemnly excommunicating and denouncing, excommunicated those who, in obedience to the King's commands, had taken possession of the Abby.

By this story we may see, that this Church is of great antiquity: however if the Monks charters are to be credited. Since that which they asserted they had from *William* the Conqueror is affirmed by them to be of as old a date as the very beginning almost of his reign. If this be so, this Church must have been here some time before the Conquest, tho' not in the state in which we now see it. The Nave or Body of the Church, as appears by the pillars and arches, is very antique, and seems to've been raised, with the addition of the Cross Isle and Chancel, which are plainly of a different structure from the Body. But however this be, the Abbat and Convent of *St. Austin's* were now acknowledged the true and undoubted Patrons of it, and to have the profits of it appropriated to them; and the Cure was served by a Chaplain or Curate of their nomination and appointment, who had a house allotted him, and such a stipend as the Abbat, &c. thought fit to allow him. This was generally very mean. Thus a writer of that time represents it: 'Such religious make the parte of the Viker so pore comounli, that he mai not well persourne the cure and charge: they setten there a Vicar or a parish Priest for little cost, though he be unable both of knowing and life to rule his own soul, and for povertie of benefice he may not go to school, ne lerne at home for business of new-singing and gedring of tithes, and ministring of sacraments and other occupations.'

Mr. Philpot has preserved a Note which intimates, that in K. Steven's reign ^{Survey of} some addition was made to the Profits of this Church by Q. Maud; who ^{Kent, p. 18.} ordered that a House and Land in *Faversham* which she had given to the Nun *Helmida* should after her decease belong to the Church. Thus run the words of the Writ directed by Q. Maud to Norman Fitz deering Sheriff of Kent; *ad faciendum Domum suam in Eleemosynam apud Faversham post mortem ejus; Volo ut Ecclesia sancte Marie de Faversham pro salute domini mei Regis Stephani & mea, & filiorum nostrorum & statu regni nostri habeat prefatam terram in perpetuum.*

In Archbp. Peckham's time a Vicarage was here ordained. It seems, sometimes the Religious appropriators would, to save charges, not have a resident Curate, but serve the Cure themselves by turns. But in the reign of K. Hen. III. the changes and intermissions in the Pastoral Care, occasioned by the Monks thus pretending to undertake it themselves, were become so very scandalous, that a Constitution was made, that the Religious should appoint perpetual Vicars to serve the Cures, the tithes of which were appropriated to them, to be instituted by the Bishop of the Diocese, with a competent maintenance taxed and assigned to them, that should not be altered at the pleasure of the Appropriators. By virtue of this Constitution the Archbishop sent his Injunction to the Abbat and Convent of St. *Augustine*, to assign a sufficient portion out of the fruits, rents and obventions of the Church of *Faversham*, for the Vicar and his successors in the said Church commodiously to live on, to pay the Bishop's dues, and support the other burdens incumbent on the Vicarage and the Vicars instituted to it. With this Injunction it seems the Abbat, &c. complied. Accordingly the Archbishop ordained as follows: That the Vicar *Robert de Honyton* and his successors should have the usual Manse of the said Coll. No. xl Vicarage contiguous to the Church-yard, with all its appurtenances, to be held free from all rent and secular service: That they should likewise have, on account of the Vicarage, all and all kinds of Oblations howsoever made or to be made within the bounds, limits and tithery of the said Church; and all the Oblations at the first Mass for the Lords and Ladies of thirteen tenements in the Hamlet of *SCHELWYCH*, a Chapel annexed to the Church of *FAVERSHAM*: That they should also have and receive all the tithes of hay, wooll, lambs, pigs, flax, hemp, apples, pears, pulse, cheese, milk, geese, pigeons, merchandises, eggs, and of all Mills already within the parish of the said Church, or hereafter to be erected in it; as also the tithes of beans, and other seeds sown and growing in Gardens and Orchards: That they should have paid them by the Master of the *Maison-Dieu* at *HOSPRENCE*, for the small tithes of the Close and Gardens of the said Hospital within the parish of the said Church of *Faversham*, five shillings: That the Vicars should bear the burden of ministering to the said Church in Divine things by themselves and * two fitting Priests; of finding the bread and wine,

* Of these, who are filed Priests of *Faversham*, I find the following ones named, viz. Sir Robert Car 1526, Sir William Gylbert, Sir Thomas Porche, Sir Robert Lambert, and Sir Robert Chillynden 1539.

wine, two proceffional tapers, the lights and other things which were necessary for the celebration of Divine service there; of providing rushes to strow in the Church in summer time, and of the payment of the tenths, &c. according to the taxation of this Church at x lib. On the other hand the Archbp. ordained, that the charge of repairing and beautifying the Chancel of the said Church, both outside and inside; of finding and repairing the books, vestments, and ornaments of the said Church, which ought to be found and repaired by the Rectors of Churches; or which should be so found by them of right or custom, and also of straw to lay on the Church-floor in winter time, and all the other charges ordinary and extraordinary incumbent on the said Church, the Religious were to acknowledge, and always to defray.

A few observations on this Ordination may not perhaps be wholly impertinent. In the first place therefore it is here ordained, that the Vicar should have all and all kinds of Oblations, &c. These Oblations were made by all the Parishioners of fourteen years of age, four times a year, viz. at *Christmas*, *Easter*, on the anniversary Feast of the dedication of the Church, and on the Feast of *All-Saints*. Offerings were likewise made for Burials, Marriages, the Purification of Women, at Confession, and for saying Masses and Prayers for the Souls of the deceased. By the Ordination of the Vicarage of *Burcester* in *Oxfordshire* it is provided that one penny, or, as we now speak, three pence, should be offered at * Burials, Marriages and Churchings. Dr. *Wiclif* intimates, that in his time these Offerings were enlarged, and that 'no man could be wedded but if he paid 6 pence on the book, and sometime a penny for the † Clerk, besides covenant making what he shall pay for a morrow Masse.' In the Will of Sir *John Spyoe*, Vicar of *Monkton* in the Isle of *Tenet*, 6 s. 8 d. is given unto Priests and Clerks to do Exequies and Masses. The common Offering at the Purification of Women was a groat in later times; from whence a Groat fairer than ordinary, such an one being purposely chosen for that occasion, used to be called A CHURCH-GOING GROAT. By the aforesaid Ordination of the Vicarage of *BURCESTER*, it appears that the Altar or Sacrament Offerings were at *Christmas* 3 pence, at *Easter* 2 pence, and at each of the other two principal Festivals or Offering days 1 penny. It was likewise a common legacy in the Wills of those times to bequeath to the High Altar 6 s. 8 d. *Lego summo Altari dictæ Ecclesiæ pro decimis meis oblitis* 6 s. 8 d. But besides the High Altar there were in most Churches at this time several other Altars erected to particular Saints, at which Offerings were made either in Money, Bread, Wax, &c. and for the maintenance of the Lights of which Legacies used to be left. Of all these Offer-

Bp. *Kennis's*
Parochial
Antiquities.

18 d.

3 d.

History of the
Isle of *Tenet*.

Col. No. xiv.

‡ This our Canonist *Lyndwood* thus explains, *inside*, viz. white washing the walls, providing *Sedilia*, settles, and repairing the seats and other things of this nature which pertain to the Ornament of the Church. *Provinciale*, p. 253.

* Sir *Hen. Spelman* supposes that the Offerings made at Burials were the same with what our Saxon Ancestors called *Saulsear* the Soul Scot. *De Sepultura*.

† *Clericus Parochialis*; *Aquæ bajulus*.

Offerings the sordid and exacting Appropriators often took a part to themselves, and sometimes engross no less than 3 parts in 4 of them. In the Church of *Mynstre* in *Tenet* the Monks of *St. Austin* had a part of the Pennies offered in *St. Mildred's* Chapel there, appropriated to their sacrifice: and the Chaplains presented by them to the three Chapels of *St. John Baptist*, *St. Peter*, and *St. Lawrence*, were to have no more of the Altarages, or Offerings made at the Altar, than ten mares each.

History and
Antiquities of
the Isle of
Tenet.

I observe in the next place that it is ordained that the Vicar should maintain two fitting Priests to assist him in ministring in Divine things in this Church. One of these was to officiate in the Chapel of *St. James* at *Scheldwyck*, the other to assist the Vicar in the Church of *Faversham*. Every Chapel tho' never so small had then a Priest to officiate in it, at least on *Sundays*, *Wednesdays* and *Frydays*. And where the Chapel was larger, or the People more numerous, he was to celebrate every day. Accordingly it was one of the Constitutions in the Council of *Oxford* A. D. 1222, That in all Churches where the Parochial bounds were large, there should be two or three Priests maintained according to the greatness of the Parish. These were commonly called at that time *Capellanes* or Priests of such a place, and their Stipends were sometimes 5 Marks, sometimes 2 Marks and their board. † In the Taxation of the Vicarage of *Monkton* in the Isle of *Tenet* towards the Payment of *Tenths* and *First-fruits* 26 Hen. VIII. the Stipends of the two Priests who celebrated in the two Chapels annexed to this Vicarage *Burchington* and *Wood* are reckoned to be

History, &c.
of the Isle of
Tenet.

ix d. xiii s. iv d. The Vicar was likewise to find * Bread and Wine for the Mass. This was a burden usually laid on the Vicars by the Appropriators, that out of the Offerings made they should provide the Bread and Wine for the Sacrament of the Altar. In the first English Liturgy it's ordered that the Parishioners of every Parishes shall offre every Sunday, at the time of the Offertory, the just valor and price of the Holy Lofe. In some Parishes was land given for this use, as particularly in the Parish of *Monkton* in the Isle of *Tenet*; two acres there are called by the name of *Holy-bread land*. This Holy loaf was made into thin wafers with a print of the Cross on them, 30 or 40 of which were sold for a half-penny, or 2500 for 8s. 4d.

Vicaria Leodi-
ensis, p. 46.

The Vicars were likewise obliged by this Ordination to find two processional wax Tapers and the Lights. The use of the former was to be carried before the Processions which were made in the Parish; of which there were a great many. They were distinguished into ordinary and extraordinary. The ordinary ones were on Sundaies, on *Candlemass-day*, *Palm-Sunday*, *St. Mark*, *Rogation*

Onus duorum
cereorum pro-
cessionalium.

† They had likewise legacies left them. Thus *Agnes Andrews* 1526, gives to *Sir Robert Lam-*
bart her house to sing for her half a yere at *St. Peter's* Altar, &c.

* In the return made to the Enquiries of *K. Edward VIth's* Commissioners, among other things it was certified that the Hospital of Poor Priests in *St. Margaret's*, *Canterbury*, expended yearly for bread, wyne and wax for the Church of *St. Margaret's*, and that of *Stodmershe* 13s. 4d. For wax for the Church of the Hospital of *St. Jacob's* in *Thanington* was paid by the year 11s. 11d.

For bread and wine to sing Masse there 2 s.

For oil for the lamp by the yeare paid to the Sexten 2 s. 8 d.

gation Monday, Tuesday and Wednesday, *Corpus Christi* day, and on some other days according to the different usages of several Churches. The extraordinary were such as from time to time were indicted by the Bishop, as there was occasion; as for rain, fair weather, plague, war or any other calamity, and to give thanks for the Mercies and Deliverances received. But it seems as if these Wax-Tapers to be found by the Vicars were used only on *Corpus Christi* day when the Sacrament was carried in Procession, and all the Ministers, two Acolyths or the Clerics were to go before with their Censers smoaking, and to carrie bare-headed Wax-Tapers lighted. But however this be, these Wax-Tapers were blest'd on *Candlemas*-day either by the Bishop, or by a Priest habited in a silk Cope and the other Priestly Vestments; who made the sign of the Cross on them, sprinkled them with Holy Water, and incensed them, and then prayed that by their being signed with the sign of the Cross they might have such fortitude and blessing that in whatsoever places they were lighted or set, the Devil might depart, and tremble and fly away pale as ashes from those dwellings with all his ministers, and not presume any more to disturb them.

It is added that the Vicar shall find the lights, *luminarium onus*. A Lamp or Candle used to be set on the High Altar, which was lighted at Canonical hours, or when the Priests said Mass. Besides this there was the Paschal Wax-taper, for which Archbp. Arundel by his Constitution A. D. 1305, ordered the Parishioners to provide a Candlestick.

Besides these expences, the Vicar was to pay the Tenths, and all other impositions which should happen at any time or by any one to be laid on the Church of *England*. By which seems to be meant those subsidies which were levied by our Princes, and the taxes required by the Pope.

Lastly, he was to be at the charge of finding rushes to strow in the Church in Summer time. These were for the People to kneel on, there being then no * Pews, unless for the Patron, &c. and were used to be brought into the Church with a great deal of superstitious ceremony. In Winter time there was straw to kneel on, which was found by the Impropriators.

On the other hand the Religious appropriators were obliged not only to find but to repair the books, vestments, and ornaments of the Church of *Faversham*, such of them as ought to be found and repair'd by the Rectors of Churches. About these, they were so many and expensive, there were often disputes betwixt the several Incumbents and Parishioners by whom they should be provided. Infomuch that to prevent these bickerings for the future, Archbp. Winchelsea, A. D. 1305, determined what books, vestments, and ornaments of the Church should be found by the Parishioners. By this Constitution the Parishioners were to find the *Legend*, *Antiphoner*, *Grail*, *Psalter*, *Tropery*, *Ordinal* or *Pye*, *Mass-book*, and *Manual*. But besides these there was the *Breviary* or *Portiuns*; the *Processioner*, a *Pistell-boke* and a *Diurnal*, &c. all which were left to be

Lyndwood
Prov. p. 251.

† Lyndwood mentions *sedilia* or *sestles*, which were provided in the body of the Church at the charge of the Parishioners, but these seem to have been moveable seats, or *Formes*.

be found, &c. by the Rectors. This was no small expence, the usual Price of a *Portuys* alone being, we are told, five Marks, or one whole Year's income of a Capellane.

Archbp. *Winchelsea's* Constitution seems to have left none of the Vestments to be found by the Rectors but the Hoods. But it seems not to have been so before, and that therefore this Constitution was not wholly received. By the Ordination of the Vicarage of *Chistelet* it's plainly intimated that the Rectors were wont to find and repair some *Church-vestments*, tho' it's not particularly specified what they were. The same is intimated of their finding some of the *Ornaments* of the Church. *Onera — invencionis & reparationis librorum, vestimentorum & ornamentorum ejusdem Ecclesie quæ per Ecclesiarum Rectores inveniri & reparari debent, aut solent de jure aut consuetudine.* By what has been said we may see what expensive burdens were laid on the backs of the Parochial Clergy in the times of Popish Superstition, and how false as well as invidious the late reflection is, that 'the Clergy in times of Popery, were for
Clergyman's
Vade mecum
' their ignorance and pious frauds rewarded with a double portion of Wealth
' and Honour; and since the Reformation, for telling the plain truth, they have
' been requited with Poverty and Contempt.' The spiteful and avaricious Appropriators took effectual care that their Vicars should not be overloaded with either Wealth or Honour, by their putting upon them all the expensive burdens they could, many of which, GOD be praised, they have been eased of with the Superstition which occasioned them.

As the Monks had gain'd their point of the King in relation to the Patronage and Profits of this Church, their next business was to get it exempted from the Jurisdiction of the Archbishop and Archdeacon. And in this they were so successful, that the Archbishop, &c. were forced to compound with them, on the following terms: that the Church of *Faversham* with its Chapel, should for the future be free from the payment of any gifts or procurations to the Archdeacon or his Official, when they visited; and even to this concession that the Archdeacon should visit and exercise his Jurisdiction here on these terms, they were brib'd by the grant of a Prebend of *Guttfiston*.

When the Chapel of *St. James* at *Scheldwyck* was taken from this Church and made Parochial I am not in a condition to discover. That this was done before *K. Richard III's* time seems plain from the Account of the non-appropriated Benefices in the Diocese of *Canterbury* which we have in *Thorn*; where *Scheldwyck* is set down as a Vicarage, and rated 2 l. 10 s. to the Tenth. At the same time the Rectory of this Church was valued at xxxvj l. xiiij s. iv d. and the Vicarage at x lib. When a new valuation was made of Ecclesiastical Benefices in *K. Henry VIII's* reign, this Vicarage was rated at xxvj lib. xvij s. iv d. ob. almost three times as much as it was valued before.

At the Archbishop's Visitation holden at *Faversham* A. D. 1630. *John Phillips* at that time Vicar, the Church-wardens, &c. certified that there was a Vicarage house, and forty rods of land about it, and about an Acre of Pasture-land belonging to the Vicar.

Compositio inter
ter Edmundum
Archiep. Cantuar.
Simone de Langton
Archidiacono, &
Dominum Robertum
Abbatem, &c.
A. D. 1238.

In the Year 1704, when a Commission was issued out to enquire into the clear yearly value of all Livings under fifty pounds per annum, in order to an augmentation of them by the Royal Bounty, this Vicarage was valued at no more than 38 l. 18 s. 3 d. a year.

Valor benefic.
ed. 1711,

At the dissolution of the Abby of St. *Austin's* the estate belonging to it being invested in the King, He settled this Church and the Advowson of its Vicarage on His newly erected Deanery and Chapter of *Christ-Church Canterbury*, who are now the Impropriators of this Parsonage and Patrons of the Vicarage.

Mr. *Weever* has observed, That the funeral Monuments of this Church are more carefully preserved than in any other that he had seen in all *Kent*. For which reason I've been at the Pains of transcribing them and placing them in the Collection.

No. xii.

In this Church was a Chapel called St. *Thomas's* dedicated, I suppose, according to the fashion of those superstitious times, to that Rebellious Prelate *Thomas Becket*. There were likewise, in the time of Popery, several Altars, besides the High Altar, erected to particular Saints, as to Saynte *Erasmus*, St. *John*, St. *Luke*, St. *Peter* and *Paul*, St. † *Cryspyne* and St. *Crispyna*, St. *Clement*, Saynte *Katheryne* and St. *Peter*. There were likewise *Jesus* Altar and the morrow *Mass* Altar. The chief of these, or however most in Request, was St. *Erasmus's* Altar: Since larger legacies were left to that, than to any of the others. Thus *John Barnard* of *Faversham* by his Will dated June 28, 1534, bequeaths towards the mayntening of the lights sett about St. *Erasmus's* Aultar called St. *Erasmus* light within the aforesaid Parish Church 10 s. *John Wilshire* of *Faversham* by his Will dated April 30, 1528, bequeaths to Saynt *Erasmus* Alter 12 d. whereas to *Jesus* Aultar, St. *John's* and St. *Cryspyne's* and St. *Crispina's* he gives but 8 d. *John Poland* by his Will dated May 8, 1400, gave to the light here called *Corpus Christi* light 3 s 4 d. In the Church Yard was a Chapel called *Our Lady's Chapel*. Thus *John Wilshire* of *Faversham* in his Will dated April 30, 1528, I bequeath to Our Lady Chapell yn the Church Yard one taper of two pound of Wax. There was likewise a building called the *Treasure-House*. For thus *Bartillmew Symen* of *Feversham* by his Will dated January 31, 1527, orders his body to be buried in the Church-Yard of our blessed Lady of *Feversham* — agenst the *Treasure-House*.

As to Saint *Erasmus*, (whose Altar here was so much in Vogue, that no one died who had any thing to give, but he left a legacy to the maintaining the Lights which burnt about it) he seems to have been but a new-saint: Since his Legend is no where to be found in the Lombardic History or Golden Legend of the Saints, but is inserted into later additions made to it. By his Legend there he is represented as ' Bishop of *Antioch* during the time of the Emperor *Diocletian*, who began his reign A. C. 284, and the Emperor *Maximian*. Where hearing of the persecution of the Christians by *Diocletian* he fled from *Antioch* and betook himself to an Hermitage in mount *Libanus* ' where

Lombardica
Historia que a
plerisque Au-
rea legenda
sanctorum ap-
pellatur. Ar-
gentine A. D.
1502, in vigi-
lia sancti Tho-
me apostoli.

† So are the names of these two Saints written in the Wills of the People of this place; but in the Kalendar before the *Salisbury Primer*, *Crispini* & *Crispiniani*.

where he dwelt seven Years, day and night praying to GOD, and doing many miracles. Here food was brought him from Heaven by a raven; Angels also used to converse with him; diverse wild beasts also came into his Cell and laid themselves down at his feet, till at last a Voice came from Heaven, saying, *Erasmus* go down to thy City. On which he immediately arose and went down to it. And when he was come thither, many who were vexed with unclean spirits met him, on whom he laid his hands and forthwith they were healed. Many also by baptism he turned unto the Lord. *Diocletian* hearing this, orders saynt *Erasmus* to be apprehended and brought before him, who asked him who and whence he was, to which the Saint replied he was a Christian and professed himself such. Here the Legend Writer takes occasion to describe *Erasmus's* Person as young and beautiful, not only in mind but in body. His Countenance, he says, was Angelical, his Eyes like the Rays of the Sun, and his Discourse perfectly inoffensive. And yet he tells us that *Erasmus* told *Diocletian* that he himself was like the stocks and stones he worshipped; and called him and *Maximian* ravenous Wolf, the Seducer of Souls, Impious Hangman, Wicked Dragon, Fool, &c. He proceeds to tell how *Erasmus* bore the tortures he was exposed to, insomuch that the Emperor told the People he was a conjurer. For tho' he was beaten on his back with clubs, there was not so much as a spot to be seen: Nay when, at the Emperor's command, melted lead, pitch, brimstone and resin with Wax and Oil were poured on him, he was so far from being scalded or hurt, that he was refreshed by them. Insomuch that all the People cried out saying, Let this man go, for the GOD of the Christians operates in him. And all of a sudden was a great Earthquake, Thunders and Lightnings, so that almost a third part of the People were struck with death. Then the Emperor ordered *Erasmus* to be clapt up in Prison, and threescore Iron weights to be put on his neck or hands, but the Iron all melted like wax, and *Erasmus* was delivered out of Prison by an Angel, who did it so dextrously as not to break the Seal which the Emperor had put on the Prison-door. The Angel set down *Erasmus* in a place which the Author of this Romance calls *Lugrido* which he says is in *Italy*. Here *Erasmus* baptized many, and cured the sick and the blind, which the Emperor *Maximian* hearing, he likewise ordered *Erasmus* to be apprehended and brought before him, who led him into the Temple of *Jupiter* to shew him the god whom he served; but as soon as the Devil espied *Erasmus*, the Statue fell down, and crumbled into dust, and a great dragon came out of it which slew almost the third part of the People. On which, the story-teller informs us, a great part of the People cried out, O thou holy Servant of GOD pray for us that we be not destroyed by this Dragon. The Emperor then, as *Diocletian* had done before, tried *Erasmus* with great variety of torments, and particularly order'd a bras coat fire hot to be put upon him, which all lost their effect on him. He then ordered him to be put in prison and loaded with Irons, as he had been before, but from hence

June 3.

also he was agen miraculously delivered, and carried into *Campania*, where at last he died on the third of the Nones of *June*.

Melchior Canus
Ludovicus Vivès
Cardinal Fran-
cis Quignoneus.

This is an abridgment of the Legend or Romance of this new and fictitious Saint. By it we are convinced of the justice of the observation made by some of the more sober and learned of the Romanists themselves, that the Lives of the Philosophers are much more exactly written by *Laertius*, than the Lives of the Saints are written by Christians: that what things are written of them, except a very few, are misrepresented by many fictions, whilst the writer of their stories don't declare what the Saints actually did but what *he* would have had them have done: and that the stories themselves are so barbarous, and written with so little care, as not only to have no authority, but to be perfectly ridiculous. However, in the Roman Breviary is St. *Erasmus's* Festival placed on the second of *June*, and in the Hours of the most blessed Virgin *Mary* after the use of *Sarum* is this Prayer immediately addressed to him in manner and form following: as I find it translated into *English* ready for my purpose by the late learned Dr. *John Patrick*.

Ed. 1555.

Devotions of
the Roman
Church. p. 362.

Suscipe, domi-
ne, hanc ora-
tionem.

Dolorose per-
haps a false
print for dolo-
se or a word
made from
the Greek

δωλεος
crafty, deceit-
ful.

O Saint *Erasmus* the precious Martyr of *Jesus Christ*! who wast offered to GOD on the Lord's day, which was an occasion of great joy to thee; receive, O Lord, this Prayer for the salvation of my body and soul, that through thy prayer GOD may vouchsafe to give to me food and rayment; in the hour of my death true confession, contrition and the saving Sacrament with the unction of holy Oil, perseverance in good works, with a right faith and intention to die well, to thy praise and honour, and to my consolation. Now, O Saint *Erasmus*, I commend my body and soul to thee, that GOD by thy prayer may vouchsafe to give me grace: And I commend to thee all my counsel, all my actions, and all things subject unto me, that thou mayst deliver me from all mine enemies visible and invisible which seek to oppose me: that they may not be able to hurt me in any thing, nor bring any damage to my soul or body, basely or dolorously, secretly or openly. For GOD has promised thee, that whosoever shall call upon thy name, whatsoever he shall ask, he shall certainly obtain. Receive me, Saint *Erasmus*, into thy holy faith and grace, and preserve me from all evil all these eight days; and grant that I may pass them with a right faith, and all prosperity and grace unto the end of my life: that no desire of mine enemies may be accomplish'd against me, to thy praise and honour, and to my comfort and grace. To thee, O Saint *Erasmus*, I commend my body and my soul, and all those I am bound to by confession and prayer, or by consanguinity, and all my actions, that I may live in all prosperity, peace and joy, now and for ever. Amen.

Versicle. Pray for us O blessed martyr *Erasmus*.

Answer. That with thee we may be possessors of the Heavenly Kingdom.

This Prayer was, it seems, to be said on *Sundays* and to serve for all the Week after: which, perhaps, might be one reason why the people were so fond

fond of this Saint, and did his Altars so much honour. Dr. Patrick very justly observes of this prayer, ' that it is one Instance of many, of the Devotions of the Roman Church immediately addressed to Saints; which cannot admit that pretence whereby they endeavour to excuse themselves, viz. that they pray only to Saints departed to pray to God for them, though that also is more than they have any encouragement to do, from the Holy Scriptures. ' The Saint is here addressed by the name or the title of Lord; the supplicant commends to him his or her body and soul, and gives the very same reason for his doing so, that Jesus Christ gives his disciples for their calling on His Name, viz. * *whatsoever ye shall ask in my name that will I do.* So that here Erasmus is put on a level with our Lord Jesus Christ, and asserted to be as powerful a Mediator as He, by virtue of the very same promise made by God to them both. But thus are Men seduced who change the Truth of God into a Lie, and worship and serve the creature more than the Creator who is blessed for ever. John xiv. 13, 14. Rom. i. 25.

The Altar to St. Crispine and St. Crispina seems to have been erected in this Church on somewhat better grounds. Since Tradition has conveyed down a story that these two Saints, to avoid the Fury and Persecution of the Emperor Maximine, fled from Rome into Great Britain, and came and dwelt at Faversham where they learnt to make shoes for a livelihood, and followed that trade for some time at a House in Preston-street near the Crosse-Well, now the sign of the Swan. A House which Mr. Southouse intimates had in his time considerable Visits made to it by the Foreigners of that gentle calling who in Pilgrimage from all parts of the Nation came to pay their Love, if not their Devotions to the Saints of their profession. Southouse's Coll. M. S.

The Pious and Charitable Benefactions to this Church and Parish, so far as I have been able to get an account of them, are as follows.

1 Robert Fale of Faversham by his Will dated 21 Hen. VIII. gave to the gilding of the roode losse yn the parish Church of Faversham five pounds. He likewise ordered that after the decease of his Wife Richardyne the Master, Fellows and Scholars of St. John's Colledge in Cambridge should have as much of his lands as amounted unto the Yearly Value of three Pounds for the fyndinge of one Scholar there for ever, which shall be a man's son of the hundred of Faversham, such as the Abbat of Faversham and Vicar of Faversham for the time being shall appoint and assign. 1529

2. According to the Account of the Benefactions contained in a Paper communicated to me by the reverend Dr. Archer which its customary for the Vicar to read once a Year from the Pulpit, ' Henry Hatch, by his Will dated May 6, 25 Hen. VIII. gave to the Town divers lands of great value, now called Brook-Farm. ' But on perusal of this Will in the prerogative Court at Canterbury, I find not the least mention of any such gift: I therefore suppose these lands settled on the Town otherwise. By his Will there registered Henry 1534.

* Quia tibi Deus promisit ut quicumque Nomen tuum invocaverit quicquid petierit firmiter impetabit. De Sancto Erasmo Suffragia apud Horas beatissime Virginis Marie secundum usum Sarum.

Alm. T. T. Bond 7 Nov. 18

Faversham Mayor & Jurats Plt

Lady Hamrott Fry Goldsmith & Durken Degt

That Edward the 6th Hen Hatch by his will of the

6th of May 25 Hen 8 gave divers lands to them & their

heir forever This was proved in the Court of Chancery

by Hatch orders ' his body to be buried in the Parishes Church of our blessed Lady of *Faversham* before the bachelars lyght; and bequeths to 21 poore men or women — every Sonday during the space of two hole years nexte and immediatly followyng his deceasse 21d. that is to say to every of them one penny : Unto the parish Church his Chyste bound with Iron the which he bought of *Henry Estry* of *London*, to put in the Jewels and Plate of the same Church. He also wylled that his executours should fynde an honest Preyste to syng and saye for his soule in the said Parishes Church of *Faversham* at a certen autler there of Saynte *Peter* and *Paul* by the space of two hole yers next after his decease, and the same Priest to have yerly for his salary 6 l. 13 s. 4 d. to be payed quarterly. He also bequeathed unto the Monastrie of *St. Savoyour* of *Faversham* ten pounds to be payd immediatly after his decease.

A. D. 1526.

3. *John Coale* Chaplain to *K. Henry VIII.* and Warden of *All-Souls* College in *Oxford* 1524, founded here a School and endowed it with divers lands for the instructing the Novices of the Abby 18 *Hen. VIII.* ordering that the Master should be chosen by the Warden and six senior Fellows of *All-Souls*, and admitted by the Abbat. But these lands coming to the crown, at the dissolution of the Abby,

A. D. 1576.

4. Queen *Elizabeth* in the 18th Year of her reign granted by her Royal Charter dated *July* 14. the lands given by *Dr. Coale* for the maintenance of a Free School here to be called the free Grammar School of *Elizabeth Queen* of England in *Faversham*, and invested the Estate in the Mayor, Jurates and Commonalty of *Faversham* whom She appointed Governors of the Revenues of the said School.

A. D. 1549.

5. *Thomas Arden* gent. of the Town of *Faversham* By his Will dated *Decemb.* 20. 1549. gave to the Mayor, Jurates and Commonalty of *Faversham* divers houses and lands in trust for the uses therein mentioned, and appointed a Sermon to be Preached every Year in commemoration of the several benefactors to the Church and Parish of *Faversham* and for the encouragement of others to go and do likewise.

Coll. No. IV.
A. D. 1585.

6. *Thomas Stransham* gent. of *Faversham* by his Will dated *October* 6. 1585. ordered his Executor to distribute to the Poor People of *Faversham* the first half Year's rent of a little farm of Sixteen Pound a Year in the Parishes of *Luddenham*, *Buckland* and *Morstone*, to be received next after his decease; and charged all the said lands with a rent-charge of three pounds a year to be distributed in wood, coal or money, once every yeare for ever to the Poore of *Faversham*.

A. D. 1594.

7. *William Saker*, Jurate of the Town of *Faversham*, by his Will dated *May* 6, 1594, gave a yearly rent of fifteen pounds out of certain lands in the Isle of *Harty*: whereof ten pounds to be applied to the relief of the Poor of *Faversham*, and five pounds to the maintenance of a Weekly Lecture.

A. D. 1604.

8. *Robert Stone*, Master of the King's School, by his Will dated *January* 20, 1604, gave a Messuage and Garden for a House of Correction.

9. Tho-

9. *Thomas Menfeild*, Mayor of the Towne of *Faversham*, by his Will dated July 26, 1614, gave unto the Mayor, Jurats and Commonalty of *Faversham* twenty Markes, to be bestowed in the buying of a White bell salte of silver for the Mayor's Table. He likewise gave to the Vicar of *Faversham* for the time being ten pounds, and to the School Library several books. Lastly, He gave to the Mayor, Jurates and Commonaltie of the Town of *Faversham* one thousand pounds for the building and endowing six almes houses for six Poore Widowes of the said Towne. Coll. No. xv. A. D. 1614.

10. *Catharine Lashford*, of *Davington* near *Faversham*, by her Will dated Jan. 13, 1615, ordered to be paid to the Mayor, Jurates and Commonaltie of *Faversham*, fiftie pounds to be employed by them in use, and they to keepe the stocke whole still for the yearly putting forth of one apprentice of some of the Poore of the same Town for ever. Coll. No. xv. A. D. 1615.

11. *Jane Laurence*, Spinster, gave two silver Patins for the use of the Communion Table.

12. *Mark Trouts*, Jurate of the Town of *Faversham*, who died 1636, gave a Carpet for the Communion Table.

13. *Thomas Mustard* Citizen of *London* gave three houses in the Town of *Faversham*, the rents of which he ordered to be expended in bread for the Poor, to be distributed to them by the Church-wardens every Sunday at 2 s. 6 d. a Sunday.

14. *Samuel Preston* Jurate of the Town of *Faversham* by his Will dated June 26, 1640, gave to the Church Mr. *William Perkins's* English Works in three Volumes, and forty shillings per annum for ever towards the maintenance of the weekly Lecture. A. D. 1640.

15. *Stephen Heyward* gent. of the Towne of *Faversham* gave four large Silver Flagons of the value of one hundred and twenty Pounds for the use of the Communion Table.

16. *Stephen Harrod* Mariner gave to the Church *Erasmus's* Paraphrase on the New-Testament in English in two Volumes. *vide p. 94*

X 17. *John Castlocke* Esq; twice Mayor of the Towne of *Faversham* and Captain of the select Company there, by his Will dated May 20, 1651, gave certain lands in the Isle of *Harty* called *Finners*, the rent of which he ordered to be expended in the placing of poor children apprentices. *Castlocke* A. D. 1651.

18. *Bartholomew Nokes* in the Year 1657 gave sixty Bibles to the value of ten Pounds, and sixty Catechisms to the value of five Shillings, to Sixty poor children born in the Town of *Faversham*. A. D. 1657.

19. *Edward Spillet* once Mayor of the Towne of *Faversham* by his Will dated Sept. 26, 1665, gave to the Mayor, Jurates and Commonalty of the Towne of *Faversham* for ever, one piece of land called *Allens*, containing four acres, at the upper end of *North-lane* in *Boughton* under the *Blean*, in trust to distribute the profits of it to twelve poor Widows in bread every Sunday, at twelve pence a Sunday. A. D. 1665.

Coll. No. xv.
A. D. 1670.

20. *William Spillett*, Son of the aforesaid *Edward Spillett*, by his Will dated *March 9. 1670.* gave to the Mayor, &c. of the Town and Libertye of *Faversham* two Messuages or Tenements in *Boughton-strete*, &c. the yearly profits or rents thereof to be bestowed by them towards the putting out of poor children of the Town and Parish of *Faversham* apprentices, or for the relief of the poor.

Coll. No. xv.

A. D. 1674.

21. *John Trouts* Jurate of the Town of *Faversham* and Captain of the select Company there gave in his Life time to the Church the Wainscot screen standing before the West-door. He also by his Will, dated *April 25. 1674.* gave five pounds to the poor people of the Town of *Faversham* to be distributed among them within ten days after his decease : and fourty shillings a year for ever, to be paid out of his House and Malthouse in *Court-Street* in *Faversham*, to the Vicar of *Faversham*, provided that he be a conformable orthodox divine according to the Church of *England*, as it is now established, and shall preach a Sermon for the same every Fryday before *Easter* commonly called *Good-Fry-day* in the forenoon in the Parish Church of *Faversham* : And also fourty Shillings a Year for ever to be distributed by the Church-wardens (at the appointment of the Maior of *Faversham* for the time being) unto fourty poor Widows or other poor People of *Faversham* who shall come and hear all the divine Service and Sermon that day, unless prevented by sickness or old age.

Coll. No. xv.

A. D. 1679.

22. *Mark Trouts*, Jurate of the Town of *Faversham*, son of the aforesaid Captain *John Trouts*, gave in his life-time the brasen branch which hangs in the body of the Church : and by his Will dated *January 3, 1679,* devised unto his wife *Elizabeth Trouts* and her Heirs and Assignes all and every his Messuages, Lands, &c. in the several parishes of *Faversham* and *Herne*, upon this condition that she and they should yearly for ever on every *St. Marke's* day pay unto the Minister of *Faversham* for the time being the Sum of 40 s. of lawful money of *England* immediately after he hath read divine Service and preach'd a Sermon on the said Feast-day of *St. Mark* : and that she or they should every Yeare for ever, with the advice of the then Minister, distribute unto the Poor of *Faversham* on every *St. Marke's* day the sum of forty shillings.

23. *Michael Jones* Hoy-man sometime Major of the Town of *Faversham*, gave in his life time two Common Prayer books of costly binding for the use of the Communion Table.

24. *William Pysing* Major of the Town of *Faversham* and *Frances* his wife gave a commodious large silver Patin for the use of the Lord's Table.

25. Mrs. *Elisabeth Thomas* by her last Will gave twenty pounds, the yearly interest of which she ordered to be for the use of the Charity Schools of the Parish of *Faversham* forever.

A. D. 1719.

26. The Right Honourable *Dorothy Lady Capel* Countess Dowager of *Tenbury* by her Will bearing date *August 18. 1719.* bequeathed her Farm of *Perry-Court* in the Parish of *Preston* —to several persons in trust for distributing the annual Income of it to twelve Charity Schools, whereof that in the Town of *Faversham* to be one.

27. *Tho-*

27. *Thomas Napleton Esq;* Barrister at Law, and a Native of the Town of *Faversham* by his Will dated *February 2. 1721.* gave to the Mayor, Jurates and A. D. 1721. Commonalty of the Town of *Faversham* all his lands and tenements in *Faversham* and *Herne-Hill* in trust that they found an Hospital, to be built out of the rents and profits thereof, at *Tanner's green* in *Faversham*, for six poor old men of the said Town, who should each of them have five pounds a year in money, and every two years a new Coat.

28. *Richard Iles*, Citizen and sayl-maker of *London* and a Native of the Town of *Faversham*, by his Will dated *June 22, 1721,* gave out of his Estate at A. D. 1721. *Faversham* called *King's-field* lands, to the Minister of the Parish for the time being for preaching a funeral Sermon every Year on *February 11, 20 s.*

To the *Clarke* for his service that day 5 s.

To the Sexton on that day on condition that he scrape and wash the Tomb and oyle the Iron round it, &c. 20 s.

To the Poor in 2 penny and 3 penny loaves 10 s.

And after the death of *John Major*, &c. he charged the said Lands with 3 yearly summs of five pounds for ever to be paid without any deductions every half year, viz. on the 29th of *September* and the 25th of *March* to three poor Fishermen of *Faversham* and Freemen of *Harty-shores*, commonly called *Druggers*, as do not take Alms of the Parish.

Mrs. Ann Terry widow of *Mr. John Terry* three times Mayor of the Town of *Faversham* gave in the Year 1722 two silver Chalice for the use of the Communion Table.

Collect. of
funeral Mo-
numents in
Faversham.

Stop: Smith
Edo p. 9

Nomina Rectorum & Vicariorum Ecclesia de Faversham.

RECTORES.

Osborne de Camera obiit circiter A. D. 1201.

Simon-Fitz-Robert per Regem presentatus sed non admissus.

Herebert Capellanus Monachorum Canobij sancti *Augustini Cant.*

VICARII.

Robert de Honyton, the first Vicar about 1340.

William Thornbury, admitted about A. D. 1430, and died in 1448, as appears by the Inscription on his Tomb in the High Chancel. It is not improbable that he was brother to *John Thornbury* of this Town who was High Sheriff of *Kent* A. D. 1446. In the Collection of Funeral Monuments, that of this Vicar is somewhat remarkable for the manner of expressing that Article of the Creed, *I believe the Holy Catholick Church*, which is here worded thus, *Credo in sanctam Ecclesiam Catholicam*, i. e. *I believe in the Holy Catholick Church.* This it seems was, at this time, the modish way of expressing this Article, to countenance the new Notion of the Infalible Authority of the Clergy, which was now propagated with great zeal, as I've at large shewn in the Life of the Right reverend *Reginald Pecock* Bp. of *Chichester*.

John Redborne A. M. he died 1531.

These two lie buried in the high Chancel.

Clement Norton, 1539. His name occurs in a Will about this time.

Thomas Taylor Clerk. adm. *Octob.* 16, 1570.

Mark Elfsythe, *Octob.* 12, 1574.

John Spencer B. D. *Mar.* 4, 1594.

Randolph Yardeley, *Octob.* 30, 1599.

William Mayster, A. M. *Aug.* 30, 1605.

John Philips A. M. per resignationem *Willielmi Mayster*. *April* 19, 1606.

During the time of his being Vicar or soon after his death, viz. *September* 30, 1640, an Archiepiscopal Visitation was held here by Sir *Nathanael Brent*, Vicar-general, and Dr. *William Kingsley* Archdeacon of *Canterbury*, who were, I suppose, the Archbishop's Commissaries. At this Visitation Mr. *Edward Bright* Vicar of *Goudberst*, Mr. *Thomas Wilson* Rector of *Ottham* near *Maidstone*, were cited to appear to answer for their refusal to read a Prayer for the King's Majestie in his Northern expedition, appointed to be said in all Churches in the time of Divine Service next after the Prayer for the Queen and the Royal progenie. This, it seems, the refusers understood to be a Prayer against the Scots, and therefore would not use it: tho' their Plea for so doing offered to the Commissaries was, that it was enjoyred that no Prayer should be publicly read, except those that were in the Book of Common-Prayer, but this Prayer against the Scots was not there. But this Plea did not satisfy the Commissaries, who ordered *Wilson*, &c. to appear at the Court of *Canterbury* fourteen days after. But *Wilson*, &c. we are told, did not appear at that time at the Court. On which, I suppose, according to the Order of the Ecclesiastical Courts, they were denounced contumacious. This account I have taken from a book printed 1672, entitled, *The Life and Death of Mr. Tho. Wilson*, chap. ix. p. 14.

John Jeoffray D. D. per mort. natura: *Thoma Hurt* Feb. 27. 1642. He was likewise Vicar of *Ticehurst* in the Diocese of *Chichester*, but sequestred from both these Benefices the very next year after his admission to this Vicarage of *Faversham*. His Name occurs in the first Century of scandalous and malignant Priests published by the Committee to justify their sequestering the Persons therein named. It's observable of the Dr. that he is not charged by them with any Immorality, but that his principal crime was preaching that the King may take not only part, but the whole of his Subjects Estates if it please Him. One of both these names had been Chaplain to Archbishop *Abbot*, by whom he was promoted A. D. 1629. to one of the Canonries of *Christ-Church Canterbury*, of His Grace's own gift. But for what reason he should desire to have this great Cure in the decline of his Age, and such perilous times I can't say. It may be that the Canon and Vicar was not the same man. However this be, Dr. *Jeoffray* was succeeded by one *Nathanael Wilmot*, who, on the *Bartholomew* Act, as it was called, taking place, was deprived of this Vicarage. Thus the Register runs.

Francis Worrel A. M. per cessionem sine deprivationem *Nathanael Wilmot* admiff. *Decem.* 1. 1662.

Giles Hinton M. A. per resignationem *Fran. Worrel*. Mar. 3. 1665. He was afterwards D. D. and removed from hence to the Rectory of *Biddenden*, being succeeded here by

John Gamlin A. M. who was likewise Vicar of *Preston*, and died 1715.

Shadriac Cook A. M. per mortem naturalem — *Gamlin*. July 2. 1715.

Henry Archer A. M. per mortem naturalem — *Cook*. Mar. 31. 1724. He was soon after D. D. and is the present Vicar, 1727.

Some account of eminent Persons of the name of *Faversham*, and of others born or buried at or near the Town of *Faversham*.

A.D. 1231. *Hamor* or *Haymo de Faversham*. *Leland* tells us he was born in this Town of *Faversham*, which he styles a celebrated Mart Town of the Kentish-men. Leaving the Schools in his own Country, he went to the famous University of *Paris* to try what he could do there, not only by his diligence but by his parts. In this attempt of his he was so successful as to exceed even his own hopes, altho' they were raised to no inconsiderable height: For among the Aristotelians he both was, and was so esteemed, Most Aristotelic. Besides this, he day and night studied divinity, and arrived at so sanctified a purity of mind, that, despising the World, he purely on the account of preaching the Gospel, took on him the Order of *St. Francis* in *St. Dennis's* Oratory. From this time he became more famous at *Paris*, and being called by the Chiefs of his Order went from thence to *Boronia*, and *Patarium*, the most famous Cities of *Italy* at that time, where he gained great applause, as well by teaching in the Schools as by preaching to the People. Not long after he returned into his own Country with one *George Colevill*, a Franciscan and of solid learning, where by his Preaching he obtained not only favour to himself but to his whole Order settled here in *England*. From hence he went again to *Paris* in company with *Richard Rufus* a Cornish man of his own Order, and from *Paris* to *Rome*, where he was made Provincial of his Order here in *England*, which honour he resigned a Year after, and in a little time was made Governor of his whole Order, and by Pope *Gregory IX* sent his Legate into *Grece*. About this time there was at *Rome* one *Richard Somerton* an English-man who was had in great account for his uncommon Learning, and great dexterity in managing affairs of the greatest consequence. He, being one of the Cardinals, made *Haymon* so dear and well known to *Innocent the IV*, that when, being old, he was about to die at *Anagnia* the Pope went to see him and to comfort him with the kindest words, and to pray for his Soul. *Trithemius* writes that our *Haymon* lived to the times of Pope *Alexander IV*, and that, at his command, he corrected the Breviary, and besides published a piece on the Sentences.

Adam de Faversham was Archdeacon of *Essex* A. D. 1271.

*Prynne's Hist.
Edw. I.*

William de Faversham was commissioned by *K. Edw. I.* to visit the Royal Chapel of *Hastings*. ——— *DILECTO FRATRI WILLMO DE FAVERSHAM VISITATIONEM CAPELLE REGIS DE HASTINGS.*

Simon de Faversham was Chancellor of the University of *Oxford* about 1304. It's very probable it was the same Person who succeeded the next year to *John Langton*, advanced to the See of *Chichester*, in the Archdeaconry of *Canterbury*. *Leland* mentions one *Simon Faversham*, who, he says, was a man that in his time was of no despicable learning, and studied at *Oxford* Philosophy and Divinity, and compiled a number of questions out of *Aristotle's* books of *Ethics*, *Meteors* and *Animals*, and reduced them into a Volume.

M. 20.

Thomas de Faversham is mentioned in a Charter of *K. Edw. II. A. R. 19* relating to the Foundation of *Tone-bridge* in *Kent* ——— *Accepimus per inquisitionem per dilectos & fideles nostros Thomam de Faversham & Willelmum de Cotes de mandato nostro factam & in Cancellaria nostra retornatam, quod, &c.* ——— *Teste Rege apud Cippenham 12 die Novembris.*

A. D. 1326.

Joan the wife of *Thomas Faversham* is assessed two men at arms for the Ward at *Greyston* in an assess made by Lord *William de Clynton, &c.* 11 *Edw. III.* perhaps these are the Persons whose names appear in a Window of the Chancel belonging to *Gravene Court*.

A. D. 1337.

Richard de Faversham is called Lord of *Gravene* in an inscription on a Tomb in *Gravene Church* dated 1381.

A. D. 1381.

A. D. 1427.

John Faversham's name appears on a Tomb in *Gravene Church* dated 1427.

Robert Faversham was a Monk of the Abby of *Faversham* at the time of its dissolution, but it may be doubted whether or no he was born here or only took this Name on his being admitted a Monk of this Abby.

*Battely Cantu-
aria sacra App.
No. xxiv.*

Thomas Faversham is named in the List of the Monks of *Christ-Church Canterbury*, with their Offices, Rewards, and Pensions as follows: *Fruyterer Thomas Faversham Scholar 3 lib. solut. reward, pensio nil.*

John Thornbury of *Faversham* was Sheriff of *Kent* 24 *Henry VI.*

Henry Page Esq; of *Faversham* was commander in chief of the Navy of the Cinque Ports in the reign of *Henry IV.*

*Athene Oxon.
Vol. ii. col.
492.*

Thomas Charnock originally descended from *Charnock* of *Charnock* in *Lancashire* a noted Chymist and Rosa-crucian of his time was born in *Faversham* A. D. 1526. But some say he was born in the Isle of *Tenet*.

*Fox's A&S and
Monuments
Vol. ii. p. 255.*

Andrew Hewet born in *Faversham* and an apprentice in *London* was burned with Mr. *John Frith* in the same fire in *Smithfield* Anno 1533, for opposing the Idolatry and Superstition of the Papists.

*Regist. Faver-
sham.*

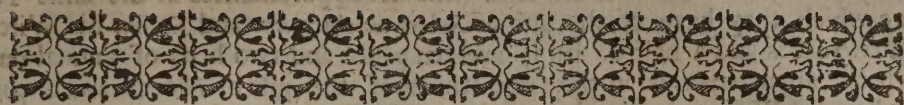
Elizabeth Phinees a Confessor on the same account in Queen *Marie's* reign was buried at *Faversham* October 27. 1604.

John Wilson, the most noted Musician of *England*, was born at *Faversham* 1595, and died 1673, ætat 78. omnibus titulis & honoribus Academicis in professione Musicæ par, & in theoria & praxi Musicæ maxime peritus.





A Benedictine or black Nun of Davington



CHAP. VI.

Of the Priory or Nunnery of Davyngton, or Daunton,

AT about half a mile's distance from *Faversham*, on a hill on the other side of the Creek stands the Nunnery of *DAVINGTON*. It was founded, Mr. *Lambert* says, by *Henry* the second, about the second year A.D. 1156. of his reign, for † black Nuns in emulation of the Monasterie of black Monks which his immediate predecessor K. *Stephen* had erected a little before at *Faversham*. But Mr. *Southouse* tells us that it appears by writings which he had perused belonging to Mr. *John Hulse* of *Newyngham* that *Fulke* de *Newyngham* was the founder of this Nunnery in the eighteenth Year of K. *Stephen*, or A. D. 1153. but four years after the building the Monastery at *Faversham*. For the endowment of it the said *Fulke* appropriated to it the Church or Parsonage of *Newyngeham*, which, as has been said before, the Religious of the Abby of *Faversham* would fain have got from the Nuns for themselves: But the Archbishop, to whom both Parties referred this dispute, adjudged it to the Priorefs and Nuns.

These Nuns were supposed by Archdeacon *Harpsfield* to have been French-women, because *Walter Reynolds* Archbishop of *Canterbury* about 1326, gave and prescribed to them Rules and Ordinances in the French tongue for their more easy and better understanding the same, as it is said. But, in truth, the reason of these Nuns being taken for French, was only owing to their being *Benedictines* of the Order of *Cluni* which I've before shewn came from *France*. They were stiled the Nuns of *St. Mary Magdalen* of *Davyngton*, and on account of the smallness of their Estate, *The poor Nuns of Davyngton*: Their Habit was, a black coat, cloak, coul, and vail

K. *Henry* III. in the 39th year of his reign confirmed to the Priorefs of the Nuns of *St. Mary Magdalen* of *Davyngton* and the Nuns there all that land with the Mill standing on it with their other appurtenances in *Monketon*, which they have of the gift of *Mathew Fitz-Hamon* atte *Frith*: and all that Land with the pertinences in the * Tenure of *Ospringe* which they have of the gift of *Gervase*

† *Prioratus de Davyngton, Moniales nigri, M. S. penes Registrum Archid. Cant.* Another House of these Nuns was at *Canterbury*, called by the name of *St. Sepulchre's*

* Tenure is the manner whereby Tenements are holden of the Lords; or the same with Tenement.

*Southouse's M. -
nasticon.
Coll. No. xvii.
A. D. 1255.*

Gervase de Beſeville : and all that land with the appurtenances in the ſame Tenure which they have of the gift of *Robert de Sylegrave* and *Emma* his Wife ; and two acres and a half of land, and ten pence and two hens of annual rent with the appurtenances in the ſame tenure of the gift of *Hamon* and *Stephen* the heirs of *William de Church* ; and one Meſſuage with the appurtenances in *Weſtbrok* in the ſame tenure of the gift of *Walter de Bridge* ; and 2 s. 7 d. of yearly rent with the appurtenances at *Weſtbrok* in the ſame tenure of the gift of *Stephen de Girringes* ; and 9 s. 2 d. halfpeny, and 9 hens and 70 eggs of yearly rent with the appurtenances in the ſame tenure of the gift of *Guncelin Fitz Richard* ; and 2 s. and one hen of yearly rent. &c. in the ſame tenure of the gift of *Lucy de Horneclype* ; and 2 s. 6 d. and five hens of yearly rent, &c. in the ſame tenure of the gift of *Ernulph Fitz-Hydney* ; and 3 s. 4 d. and three hens of yearly rent, &c. in the ſame tenure of the gift of *Hanger Tayleſer* ; and 5 d. of yearly rent, &c. in the ſame tenure of the gift of *William Cook* ; and all that land with its appurtenances in the ſame tenure which they have of the gift of *Robert le Wred* ; and 4 s. of yearly rent, &c. in *Wincheſey* of the gift of *William Fitz Wulven* ; and half a Marc of yearly rent &c. in *Sandwyk* of the gift of *Martin Fitz William* ; and 2 s. of rent in the ſame Town of the gift of *Thomas de Ercheſlag* ; and 12 s. and two geefe of yearly rent, &c. in the Iſle of *Gren* of the gift of *Ralph de Wydegate* ; and 2 s. and 6 d. of rent and in *Rommenhale* of the gift of *Hamon Pekelyn* ; and 2 s. of rent, &c. in *Wye* of the gift of *Oſmund* the ſon of *Edward de Tunſtall*. Theſe gifts the King ordered that the Prioreſs and Nuns ſhould have and hold with all the Liberties and free Customs pertaining to them, and that they and their ſucceſſors, in whatſoever places they have lands ſhould be for ever quit of ſuits of Counties and Hundreds from * View of Franc Plege and Lawadays turn, and from aid of Sheriffs and all other Bailiffs and Miniſters of the King. This Charter of Confirmation, &c. is dated 22th day of *April*.

A. D. 1343.

In the 17th of *K. Edward III*d's reign the Prioreſs and Nuns in a petition to the King repreſented to Him that by reaſon of their great poverty they were not able to pay the common aids, without depriving the Prioreſſe and Nuns of their neceſſary ſubſiſtence. On which the King iſſued out his Writ to the Sheriff of *Kent* to enquire what lands, tenements, &c. this Priory had over and above what was ſufficient for the ſupport of the Prioreſs and Nuns, and the Alms and other works of devotion ordained in the ſaid Priory ; how many Nuns were there ; what lands and tenements belonged to the ſaid Priory ; and in what things the burdens of this Priory conſiſted, and were of old ordained ; and whether or no the ſaid Prioreſs and Nuns were able to pay and contribute towards the Aids and Tallages demanded of them. What return was made to this Writ I do not find : But it ſeems as if the Prioreſs and Nuns had with their Petition preſented to the King a ſchedule of their ſmall Eſtate and Income, the particulars of which are thus recited in the Writ as reported by them, viz.

* View of Franc Pledge is the Office which the Sheriff in his County Court, or the Bayliſſ in his Hundred, performeth in looking to the King's Peace, and ſeeing that every Freeman be in ſome pledge. *Cowil's Law Interpreter*.

1. † One Water Mill which is worth viij quarters of Barly } xxj s. 0 d.
mixt at 2 s. 4 d. a quarter
2. The said Prioreſs and Nuns do receive at *Davynton*, and in }
the Towns of *Feverſham* and *Oſpringe* } xx iv
3. That they have for their own uſe the Church, or Parſon- }
age, of *Newnham*, which is worth to them *per annum* over and }
above the Penſion which is yearly paid by them out of it to the } lxvj viij
Abbat of *Feverſham*
4. Alſo they have there one Meſſuage, which is worth no- }
thing *ultra reprim*
5. Alſo they have there, and at *Mouſecote* and *Corſtling* 100 }
acres of arable land, which is worth at 6 d. an acre — } 1 00
6. At the ſame place, and at *Monſecote* and *Bourdfeld*, they }
have threeſcore acres of Paſtures, which is worth at iv d. an acre } xx 00
7. * At the ſame place a Wind-Mill, worth by the year }
— ſix quarters of barley mixed at ijs. iv d. a quarter — } xj viij
8. The Church, or Parſonage of *Herters*, worth *per annum* — } xvj viij
9. A Meſſuage there worth nothing *ultra reprim*. —
10. At the ſame place xlvi acres of arable land worth by the }
year, over and above the rent and ſervice due to the Lords of } xxx viij
the Fee, at viij d. an acre
11. At the ſame place c acres of paſture worth by the year }
over and above the rent, &c. at iij d. an acre — } xxv 00
12. At *Norton* a moiety of the tiſhes coming from the whole }
lordſhip, which once belonged to *Juliana de Newnham* worth by } lx 00
the year
13. At *Tenham* eight acres of arable land worth by the year }
over and above the rent, &c. at xij d. an acre — } viij 00
14. At the ſame place xx acres of paſture worth by the year }
over and above the rent, &c. at ſix pence an acre — } x 00
15. At *Wakelonde* iv acres and an half of land worth by the }
year over and above the rent, &c. at xij d. an acre — } iv vj
16. At *Storemouth* a yearly penſion of *ultra reprim*. — } xvj 00
17. At *Werſpurſton* a yearly penſion of *ultra reprim*. — } xij 00
18. At *Wade*, • *Heybame*, • *Heybam* and *Herſpere* lx acres of paſ- }
ture worth by the year over and above the rent, &c. at iij d. } xv 00
an acre
19. At *Herters* an hundred and fourty acres of paſture worth }
by the year over and above the rent, &c. at iij d. an acre — } xxxv v
20. At *Selling* by *Chilham* two quarters of barley fee-farm rent, }
worth by the year at three ſhillings a quarter — } vj 00
21. At *Wardenne* two quarters of barley fee-farm rent, worth }
by the year at three ſhillings a quarter — } vj 00
22. At — *cetera deſunt*. —

What

† — ibi unum Molendinum aquaticum quod valet per annum ultra reprim. octo quarterias
ordei mixt. prec. xvij solidos viij denarios, prec. quarter. j solidos iv denarios

* Item dicunt quod habent ibidem unum molendinum adventum quod valet per Annum ul-
tra reprim. & ſervitium dominorum Feodorum debet. ſex quarter. ordei mixti prec. undecim ſo-
lidos octo denarios. prec. quart. duos solidos quatuor denarios.

• So, word
for word.

What other Fee Farm rents they had does not appear, the paper from whence this account is taken being here torn off. The summ of the Account here given of their Estate arises to no more than xxj lib. xiijs. x̄ d. We have no account what success the Prioress and Nuns had in this their representation of the meaness of their Income in order to their being discharged from the payment of the common Aids to the King.

33 Hen. viii.

Robert Fale of *Faversham* by his Will dated 1529, bequeathed to the Prioress and Covent of *Darvinton* at the Day of his burying to pray for his soule and alle christen soules 10 s. *Item*, to the same Prioress and Covent for the time being by the space of fifteen years next after his decease, they to say Masse once in the Yeare during the said terme for his Soule and all Christene Soules, every yere 10s. and the said 10 s. to be distributed at the discretion of the said Prioress for the tyme being. But long before the expiration of this term, viz. 27 Hen. VIII. or A.D. 1535, An Act of Parliament passed for the King's having and enjoying to Him and His Heirs for ever, all and singular such † Monasteries, Priors and other Houses of Monks, Canons and Nuns, &c. which had not in lands, tenements, rents, tithes, portions and other hereditaments above the clear yearly value of two hundred pounds.

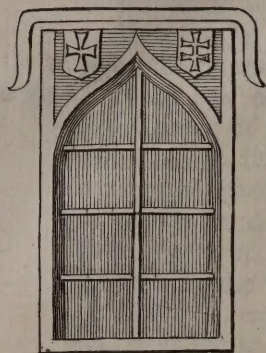
Adjoyning to this Nunnery, (and almost under the same roof, so that the Nuns could go into it to perform their devotions without going out of doors) was a little Church or Chapel dedicated, as the Nunnery was, to *St. Mary Magdalen*. It now serves the whole Parish, as very probably it did then, for their publick or common Prayers and Sacraments.

A.D. 1547.

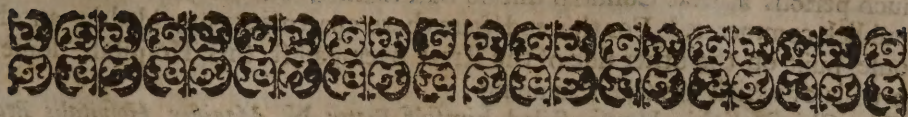
This Nunnery thus dissolved, was, as has been said, given to the King, and the Estate belonging to it was soon after made a Lay Fee. Particularly the Church or Impropriate Parsonage of *Darvinton*, with the Scite and other Estate of the Nunnery there, *K. Henry VIII* is said in his 38th Year to have granted to *Sir Thomas Cheyney* Lord Warden of the Cinque Ports in the next Reign.

† *Mr. Lambart* observes, that the Name or Value of this Nunnery is not read in the Register of the general suppression of the Religious houses, and tells us he had heard that it escheared to the King before that time, or forfeited for not maintaining the due number of Nonnes appointed by the Foundation.





The ancient habit of the Chaplains of the Order of S.^t John of Jerusa



C H A P. VII.

*Of the Maison-dieu or Hospital of St. Maries
at Ospringe or Hosprenges.*

ABout a mile Southward of Davinton lies Ospringe street, as it is called, which is partly in the Parish of Ospringe and partly in the Parish of Faversham. On that side of the street which is in Faversham we yet see a part of this ruined *Maison-Dieu*. It was founded by K. Henry III. who died A. D. 1272. and was likewise the Founder of another of these *Maison-Dieus* at Dover. In an instrument, among Mr. Somner's M. S. S. dated at Ospringe on the Friday after the Festival of St. Lucy the Virgin in the Year of Grace 1267 (by which Elias the then Master and all the brethren of the Hospital agree that Archbishop Boniface Patron of the Vicarage of Hedcrome, the Parsonage of which was appropriated to this Hospital, should allow to the Vicar over and above the income of the Vicarage the sum of 100 shillings, &c.) they expressly assert that the Patronage or Advowson of this Church was granted to the Archbishops of Canterbury by the Prince their Founder.

This Hospital consisted of a Master, and three Brethren, who are called * *Presbyteri conversi*, or secular Priests, who had taken on them, or were professed to be of, the Order of the † Holy Cross, and two secular Clerks whose Office was to pray or celebrate for the soule of their Founder, and the souls of his Royal predecessors and successors. The design of this foundation seems to have been for the entertainment of the King when he went to Dover and France, and of the Knight Templers when they came into or went out of the Kingdom to conduct the pilgrims who went to Jerusalem. For this purpose was there in this House a Chamber called *Camera Regis* or *The King's Chamber*, of which mention is made in an ancient perambulation of the Town of Faversham: which Chamber, very probably, was a room wherein the King was wont to repose and refresh himself when he travelled this Road.

The Master and Brethren were likewise to be hospitable to the poor and needy pilgrims and passengers, and particularly to relieve poor Lepers: which disposition, as Mr. Somner observes, seems then to have been 'a National malady, and accordingly, in all parts provision was made for the receipt and relief of

M

' such

* *Domus Dei Dovor. Presbyteri conversi.*

Domus Dei de Osprenge, Presbyteri conversi. M. S. apud Reg. Arch. Cant.

† In an Inquisition taken Novem. 8, A. R. Regis Henri. viii. decimo, upon Oath, it is found to have consisted *de uno Magistro & tribus Fratribus Regularibus in Ordine sanctæ Crucis professis & proficiendis, & de duobus Clericis secularibus.* D. Tho. Baker M. S.

Antiquities of
Canterbury.

Southouse
Monast.
Faversham.

‘ such persons as that Comitial disease had marked out for sequestration from publick commerce.’ For this end were there apartments provided in another House built on the other side of the street overagainst this Hospital: some of the walls of which are still remaining.

The Chief of this House stiled himself *Frater N. Magister Hospitalis Beatae Mariæ Virginis de Ospringe*.

No. xvi. This Hospital being finished and endowed about the Year 1245, a grant of the right of Sepulture of the Brethren who wore the habit there, and of those sick or diseased People who happened to die in the Hospital, was obtained of Robert Lord Abbat of St. *Austin's*, who, on account of the Appropriation of the Church of *Faversham* to that Abby, claim'd a Jurisdiction over the Scite of this Hospital which was in the Parish of *Faversham*. In this Grant, the Instrument of which I have put in the Collection, the Abbat provides that none else, who do not belong to the Hospital, should be buried there: and that all the Profits, which should arise either from Offerings, Wills or Confessions, or any other way by the Death of those in the Hospital should freely and without any diminution be yielded to the Church of *Faversham*: That if there was any family in the said Hospital in a secular Habit, it should receive all spiritual rights from the Vicar in the Church of *Faversham*, and frequent the said Church on the principal Festivals of the Year: That the Priests for the time being who should minister in the said Hospital should hear no Confession except that of the brethren and poor who were sick in the Hospital, and should to them only give the Viaticum and extreme Unction, and perform Divine Offices, and even in that case should pay, without any detention, all the profits to the Vicar of *Faversham*: It was likewise provided that the Priests of the Hospital should admit no Parishioner of the Church of *Faversham* to Divine service on the solemn days, especially *Christmas* day, *Candlemass* day, *Easter*, the *Assumption of the Blessed Marie*, and the Dedication of the Church, nor on any other days: and that if any Parishioner of *Faversham* offered any thing in the Hospital, those Offerings should be restored to the Mother Church without any diminution. Also, the Priests of the Hospital were not to receive at any time of the Parishioners of *Faversham* any † *Annal* or *Triennial*. For the greater security of the performance of all the premises it was ordained that the brother of the Hospital, who was the Chapel-warden, together with the secular Priests who ministred and dwelt in the Hospital, should take an Oath of Fidelity to the Vicar of *Faversham* for the time being, in the Church of *Faversham*, that, to the utmost of their power, they will save harmless the Mother

† *Annal* or *Annuals* were Masses said for the living and the dead every day for a whole year, or on an Anniversary day. *Triennals* were Masses said or celebrated for the soul of the deceased for the space of three years. For these provision used to be made by them in their Wills: Thus *John Overhauen* sen. of the Town of *Hitch in Kent*, provided by his Will dated 1440, *Item, Volo quod predicta Alicia uxor mea, & Johannes filius meus habeant statim post decessum meum, unum idoneum sacerdotem infra Capellam sancti Leonardi, predicti celebrantem per spatium trium annorum.*

Mother Church in *Faversham* in the abovesaid matters, and in all others. Lastly, the Abbat agreed with the brethren of the Hospital, that for this privilege of Sepulture of the aforesaid persons, which he had now granted to the Hospital, they should, every year at *Easter*, pay him at his house at *Faversham* one shilling of free rent, and to the Church of *Faversham* on the day of the Assumption of *St. Marie* one Wax taper of two pounds weight.

Upon the death of a Master the brethren were to choose one of their own body to be presented to the King for his consent and afterwards to be instituted by the Archbishop.

The Estate which supported this Hospital lay at *Lunden* in *Challock*, and at *Hokeling*, *Rydemarsh*, *Ryde*, and other places in the Isle of *Shepway*. It had likewise appropriated to it the Parsonages of *Hedicon* or *Hedcorn*, and *Ospringe*, with the Advowson of the Vicarage of the latter.

In the 52 and 53 of *Hen. III.* a writ was directed to the Barons of the Exchequer, by which the King pardoned to the Master of this Hospital the last Tallage assessed upon his tenants, *hac vice de sua speciali gratia*.

In the 22 of *Edward I.* *Peter* Master of this Hospital paid a subsidy to the King, and had a special protection granted him.

On this foundation was this Hospital till about the year 1312, when the Military Order of the Templars being suppressed by Pope *Clement V.* on account of their abusing their Order, and betraying and robbing the Pilgrims whom they undertook to guard and conduct to the Holy Land, An Act of Parliament passed here in *England*, *A. D.* 1323, whereby it was ordered that

all the lands and tenements in * demesns, fees and services of the Brethren of that Order, which they held in their Fraternity in the Realm of *England* at the time of the ceasing and dissolution of the said Order, should be assigned and delivered to the Order of the Brethren of *St. John of Hierusalem*; seeing that Order was likewise ordained, instituted and canonized for the defence of Christians and the Holy Church: To have and hold to the Prior and Brethren of the same Order, and their successors for ever of our Lord the King, &c. by the same services by which the Brethren of the Military Order of the Templars held the same at the time of their ceasing and dissolution: As in relieving the Poor in Hospitalities, in celebrating Divine service, Defence of the Holy Land, and in all other Offices and Services before time due, by whatsoever names they be called.

This Hospital thus settled continued till about the year 1480, when it was dissolved in the following manner. Sometime about the reign of *K. Edward IV.* one *Robert Darrell* was chosen Master of it, when two of the brethren died. Not long after, viz. *May 20*, in the 20th *Edward IV.* *Robert Darrell* the Master dies, and soon after the third brother likewise died. On which the two secular Priests departed from the House, by which means it became desolate and dissolved on the sixth of *June* in the 22d year of that King. The

Madox's History of the Exchequer, p. 692
Pryn's History Hen. III. and Edw. I.

Statutum de Terris Templariorum 17 Edw II, Stat. 3.

Preface to the Funeral Sermon of Margaret Countess of Richmond. A. D. 1480.

M 2

Hof

* *Demefnes* are Lands which a man holdeth originally of himself; And Fees are those Lands which he holdeth by the benefit of a superiour Lord, *Cowel's Law Interpreter. V. Demaine.*

A. D. 1515.

Metcalf Arch-
deacon of
Rochester.

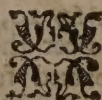
A. D. 1516.

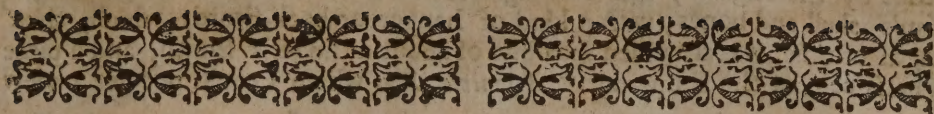
A. D. 1520.

Hospital being thus dissolved was by devolution in the King, who by His Letters Patent committed the custody or guardianship of it to secular persons. This being taken Notice of by *Fisher* the Bishop of *Rochester*, was quickly thought of by him to be a fit compensation to *St. John's College* in *Cambridge* for the lands which that Society had lately lost. Now *K. Henry VIII.* in the sixth year of His reign *Feb. 16*, had committed the custody of this Hospital to * *John Underbill* Clerk for his Life: But by Bishop *Fisher's* application at Court and the interest of the Queen, of *Wolsey* now advanced to the dignity of the Cardinalate, and of other Courtiers, the King was prevailed with to make a grant of this Hospital to *St. John's College* in *Cambridge* for ever: it being deposed upon Oath before the Archbishop by *Nicholas Metcalf* D. D. and *Richard Sharpe* B. D. and their Allegation allowed, that without some such addition to the College Estate, it could not subsist according to the Foundation. Upon this the College Mortmain was enlarged, and the forementioned Grant passed, bearing date *March 10*, in the seventh year of the King's reign. The King's Letters recite, that *John Underbill*, for the consideration of his receiving in hand 40 lib. and having a yearly pension of thirty pounds settled on him for his life, resigned all his claim of the said Hospital or *Maison Dieu* to the Master, Fellows and Scholars of *St. John's College*. This Grant was afterwards renewed by the King at *Westminster* the first day of *August* in the eleventh year of his reign, and confirmed by the Archbishop, the Prior and Convent and Archdeacon of *Canterbury*, for their several parts and interests. By this His Majesty grants to the Master, Fellows and Scholars of *St. John's College* in *Cambridge* all the Lands and Tenements which belonged to the Hospital of the blessed *Marie* or the *Domus Dei* of *Ospringe* called *le Maison Dieu*, which Hospital was ex foundatione Regis & progenitorum suorum.

Of this Hospital there is little now remaining besides a few old fence walls, and a gable Head of flint-work next the road or street, in a small stone window of which we see two scutcheons with the Cross of the Order of the Knights Hospitallers or of *St. John of Jerusalem*, as it's represented in the rough draught of it which I've given before.

* *John Underbill* was Prebendary of *Wildand* in the Church of *St. Paul's, London*, and resigned the Prebend 1519. Decemb. 21. 1510. He was admitted to the Rectory of *Harlington* in the County of *Middlesex*, which he resigned before Nov. 10. 1513. *Newcourt's Repertorium*. Vol I. p. 226.





C H A P. VIII.

*Of the Parishes of Bokton subtus le Bleane
and Hearne-Hill.*

BOKTON *subtus le BLEYN* joins to the Parish of *Faversham*. The name is Anglo Saxonick, *boc* Beach and *ton* a Town, as much as to say *Beach-Town* or a Town among beach, that sort of wood, very probably, growing here in great plenty in ancient times. *Subtus le Bleyn*, or *Under the Bleane* is added to distinguish it from the other *Boktons* in this County, on account of its situation under the *Bleane Wood* which is on a high Hill just above it. In *Domesday* *boc* it is registred as a Mannor of the Archbishop's thus; *Boctuna est manerium Archiepiscopi & in tempore Edwardi Regis se defendebat pro v sullen. & di & nunc similiter, & fuit appretiatum in tempore Edwardi Regis x l. & Archiepiscopus habet inde C s. & xv & iij denarios de gablo. Nunc autem valet xx l. Sed tamen reddit xx & v lib. de firma, & Archiepiscopus habet suum gablum sicut prius.* About two miles and a half South from the Church is a Hill called *Shottington Hill*, the top of which is a dead flat, levelled, as it seems, by art, and running from N. E. to S. W. near a furlong in length. Upon the S. W. pitch of the Hill, where now stands a Windmill, are the plain remains of an ancient camp. — The four sides of the Foss that incloses it vary according to the rounding of the Hill. The N. or N. E. Foss is 14 rods long, and near 2 rods over or in breadth. The W. side is 17 rods, the S. is 13, and the E. 20. The N. E. and N. W. angles are pretty near right angles, but the opposite ones are rounding. There are two portes, the principal looks towards the S. W. and is very fair. From the N. E. side of the Camp is a fine flatt that gives you a prospect from the level of the Hill into the North Sea without any thing to break the View. From the East you see the N. Foreland Cliff, about 20 Miles from hence. This has been thought, it seems, a Roman Camp, but the objection to that opinion is this, That the Romans placed their Camps facing the South East, and not so far from a running stream of water as this is situated. Besides, the Roman Camps were on larger Spots of ground, scarce any of them containing less than 6 or 7 acres, and some of them 30 or 40. It seems therefore more probable that this was one of those Camps of the Danes in this Country, in which a small Number of Men was ordered to lie and spie out the Country, and give notice of the approach of the Enemy. But however this be, April 26. 1716, there was dug up in a Hedge

M. S. W. Plees
Vicarii de
Bokton.

Salmon's Ro-
man Stations,
&c.

Hedge by the Highway side over against the head of the Parsonage barn, a Man's skull and bones, with a kind of hanger or back-sword, which, thro' length of time, was crumbled into bits of about a finger's length, and a piece of brass coin of the Emperour * *Antoninus Pius* which I could not get a view of.

Rent or
Income.

The Church is dedicated to *St. Peter and Paul*, to the former of which was erected an Altar here in the times of Popish Superstition and Idolatry, as likewise to our Lady, *St. John the Baptist* and *St. Katharine*. Within peoples memory was the Picture of *St. Katharine* painted in the window of the South Cross Isle, which very probably was dedicated to this Saint, with these words under it, *Sta. Katharina* — The remainder, *ora pro nobis*, being broken. By an old Parish book 25 *Hen. VIII.* or A. D. 1533, it appears that there were other altars erected in this Parish to the honour of other Saints, viz. *St. Stephen*, *St. Christopher*, and *St. Margaret*, but whether they were in the Mother Church, or in the two Chapels of ease (which were anciently here, the one in the Street dedicated to *Holy Trinity*, the other in a Hamlet called *South-Street*, where is now a House called *Chapel-House*) is uncertain. These Altars had all of them lights burning on them, which with the other expences relating to them were provided in the following manner, viz. to *St. Margaret's* Light was given one, or as some say, two acres of land, called *St. Margaret's yavel* or *gafel*, and to this day the *Margaret acre*. For the Lights of the other Altars was a Stock of Cows and Ewes, bought with the several legacies left by the † Wills of people to these Lights, the Stream of whose charity at that time ran almost wholly this way. These Cows and Ews were hired by the Church-wardens, who were the Trustees of these Legacies, to the Parishioners at 1 s. and 1 s. 8 d. a year each Cow. The value of the Cow was computed at 10 s. and every one who hired it was to find Sureties for the forth coming of it. The yearly rent of an Ewe was three pence, and its whole value 2 s. This rent of these Cows and Ews is constantly Stiled in the Church-wardens accounts the *mole* or *moll* of kyne or ewes from the old Saxon word *male*, the *a* sounded as in malt, which signifies income or rent. Of these Cows and Ews it appears by the Church-wardens accounts, who were then four in number, there were no fewer than 20 Cows and 120 Sheep, which at 1 s. a Cow and 3 d. a Sheep produced a yearly rent of 2 l. 10 s. which would purchase, at least, as much as 15 l. a year will now.

This, by the way, shews that the pensions of five pounds, five marks and 4 pounds a year, allowed to the Monks of *Faversham Abby*, after its dissolution, were not such contemptible allowances as ignorant people are apt to fancy.

Since

* I have a brass Coin of this Emperour found in *Richborough Castle*, the Legend of which round the Emperour's Head is *ANTONINVS PIVS AVG.* On the reverse is a Roman souldier holding in his right hand a shield, one end of which rests on the ground, and in his left a barbed spear. The Legend *PONTIFMTP. VIII. COS. II.*

† Thus *Thomas Bale* of this Parish by his Will dated *Decem. 5. 1434*, gives as follows: *luminia sancte Margarete* vj d. *luminia sancte Crucis* 4 d. *luminia sancti Petri* 4 d.

Since by this account it appears that the Value of money at that time was in respect of the Value of it now as 8 or 10 to 1. that is one Shilling then was worth 8 or 10 Shillings now. Thus a milch Cow which was then bought for 10 s. and hired at 1 s. a year, will now cost 4 or 5 l. and be let for 10 or 12 s. Consequently 4 pound a Year was then equal to 32 or 40 pound *per ann.* now.

Besides these Lights, there was the *Rood-light* or the Light which burnt before *the Crucifix* in the Rood-loft, and the *Heysc-light* which burnt before the *Heysc* or Bier of the parishioners and others when they were carried to be buried. For the finding of these Lights there was the interest of a stock of five pounds in money, which then was, at least 10 s. But by the Injunctions of K. Edward VI. 1547. it was ordered, that 'the profit of Cattle and Money, given or bequeathed to the finding of Torchcs, Lights, Tapers and Lampes, should be put into the poor man's Chest, and be truly and faithfully distributed to the most poor and needy of the Parish.'

In the 8 Rich. II. here was an Hospital for the use of Lazars or poor Leprous People, and a Chapel dedicated to St. Nicholas founded by one Thomas at *Herst*, the ruins of which are supposed to be at the Watering Place at *Wood*, the end of the street next *Faversham*.

This Parish is honoured with the birth of that very learned Person John Spencer D. D. who was here baptized October 31. 1630. In 1667. he was chosen Master of *Corpus Christi* College in Cambridge, and in 1673 was Vicechancellor of that famous University. On Septem. 19. 1677. he was installed Dean of *Ely*, and died May 27. 1693, *Ætatis suæ* 63, æternizing his memory by the several learned books which he wrote and published.

Charitable Benefactions to this Parish.

I. † Twenty eight acres and a half, one rood, 3 dey-marks, and one perticle of † Called Alm's: land given to the poor of this Parish, and of that of *Herne-hill* adjoining to it, (which was anciently a Chapelry to this Parish) in the hands of Feoffees who let the said land for a Corn-rent, of 19 Bushels of Wheat, and 62 Bushels of Barly, (of which the Poor of *Herne-hill* have 20 Bushels or one third distributed to them on St. John Baptist's day) which they are to distribute to the Poor between the Feasts of *Pentecost* and *Midsummer*, taking for their pains the sum of Six Shillings only. In the Original Feoffment the Feoffees are ordered to give it in charge to the poor People to whom they dealt this charity, 'to pray for the Soules of Mr. Richard Meopham Parson of this Parish, Mr. Giles Castell Vicar, Sir Peter Ellis Vicar, Sir * John Legate Priest also of this Parish, Founders of this Charity, and for all Christian Soules.'

II. An

† A Discourse concerning prodigies &c. 1665.

Vulgar prophecys 1665.

De Legibus Hebræorum ritualibus &c. 1685.

De ritibus et moribus Hebræorum &c. 1727.

* He by his will dated

gave 5 acres and 1 rood of this Land.

The last Feoffment of it is dated May 25. 1706, by his being called Priest of this Parish, it seems as if he Officiated in one of the Chapels.

II. An annual Corn rent of 16 Bushels of Wheat paid out of the Mannor of *Scurbats* in this Parish.

III. Fifteen groats in money and eight gallons of wheat paid yearly out of the lands called the *St. Margaret yavel* or acre to the Vicar and Church-wardens, and by them distributed at Easter to the poor Widows of the Parish.

IV. *Arthur Whatman Esq;* late of *Ospringe* by his Will, dated Nov. 11, 1671, gave to this Parish the sum of five pounds a year, to be paid out of the rents of two Farms in the Parish of *Ospringe* called *Cades* and *Cokes* every fifth of November, and to be distributed in manner following, viz.

To the Vicar for a Sermon on that day 15 s.

To the Parish Clerk 5 s.

To the Poor 3 l.

To be spent on a collation for the Vicar, Church-wardens, Overseers, and Constables of the Parish 1 l.

V. *John Chillenden* yeoman, late of this Parish, by his Will dated August 30th 1708, gave 40 s. a year to be paid out of the rents of certain lands and tenements called *Hickman's* every *Christ-mas* day for the relief of the poor Widows of this Parish.

Charitable benefactions to the Parish of Herne-Hill.

I. *William Rolfe* of *Herne-hill*, by his Will dated March 2. 1558, gave one Quarter of Wheat, to be paid out of his $\dagger$ house and nine Acres of Land, now called *Bowcher's*-Land, to the Church-wardens on every 15th of December, and by them to be distributed to the poor the *Christmas*-day following, Also

II. One other Quarter of Wheat out of his lands called * *Langden*, to be paid to the Church-wardens on every 8th of March, and by them to be distributed to the Poor at Easter.

III. ——— *Colbrands* by deed ——— gave one quarter of Wheat out of certain lands called $\dagger$: *Knowles* or *Knowles-piece*, to be paid to the Church-wardens and by them to be distributed to the poor yearly on St. John's day.

IV. *Richard Heeler* of *Hern-hill* by his Will dated 1578. gave 20 s. a year out of his $\ddagger$ lands near the Church, to be paid to the Church-wardens, and by them to be distributed to the poor, one half at *Christmas*, and the other half at Easter yearly.

V. ——— *Brichenden* by his Will ——— gave one Mark a year out of his *: land near *Walerham* Cross in this Parish, to be distributed to the poor on every *Christmas*-day.

Addenda

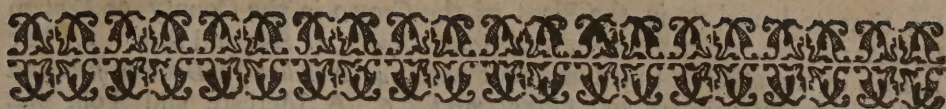
$\dagger$ The estate of *Thomas Bowcher* 1727.

* The estate of *Samuel Meade* 1727.

$\dagger$: The estate of *Mr. Henry Wraith* 1727.

$\ddagger$ The estate of *William Wilcard* and *Matthew Spencer* 1727. who pay each of them 10 s. a year

* The estate of *Mr. Henry Wraith* 1727.



Addenda & Corrigenda.

Collection, &c. Page 28. Line 20. *add after arms,* I am informed by a learned Friend well skilled in these matters, that the first of these Escutcheons is composed of the Arms of *Fitz-Alan* Earl of *Arundel*, viz. 1 and 4 Gules a Lyon rampant Or within a border, ingrailed Ar. 2 and 3 cheque Or and Az within a border ingrailed Ar. The other is the Coat of *Drylond*, viz. Gules Guttè de Eau, or else Guttè de Or, a Fess nebule Arg. Of the first of these Families was Archbishop *Arundel* who was the son of *Richard Fitz-Alan* Earl of *Arundel*, son of *Edmund Fitz-Alan* Earl of *Arundel* by *Alice* his wife, daughter of *William* and sister and heir of *John* Earl *Warren* and *Surry*. The other Family had anciently large Estates about *Faversham*, *Davington*, &c. some of them, viz. *John Drylond* father and son lived at *Faversham* and *Botton* in K. *Hen. VIIIth's* time, &c.

P. 9. l. 15. *for* Creditur r. Credita. L. 17, *for* Vice r. Vix. L. 18, *for* si r. sit. History, &c. P. 2. l. 5. *after* dotarat, *add,* To the same Purpose *Henry of Huntingdon* tells us that *Sepultus est filius Regis*, viz. *Eustachius in Abbatia quam Mater ejus fundaverat apud Feversham.*

P. 3. *Clement Perchilde* of *Faversham* by his Will 'bequeths his body to be buried within the Church of the Monastery of St. Saviour's in *Faversham* beside the Tombe of * *Dane William Hullande* the 3.' This is a proof that * *Master* there was a Church in the Abby, tho' it be now so totally demolished.

P. 8. l. 12. *add after* 12 Apostles. Of these XII Monks some were in Priest's Orders, others not, tho' I don't know how many of each. Thus *Clement Perchilde* aforesaid by his Will 'bequeths to my lord Abbott of this Monastery of *Faversham* 5 lib. sterling to thuse and intent following, that is to witte that my said lorde shall distribute therof at the day of his burying to everych of his brothren being Prests within the said Monastery 12 d. and to everych of his brothren ther being no Prest the same day 6d.' &c. This seems to be the reason of the distinction that is made in the Pensions allotted to these Monks at the time of the dissolution of this Abby.

P. 12. l. 9. *from* bottom, r. Sir Robert de *Burghersh.*

P. 20. l. 12. *Marg. Note.* The Seal is broken, and the Inscription round it illegible: But as it is I've given the figure of it. On the face seems to have been represented our Saviour sitting, with St. Peter on His right hand and St. Paul on his left. On the reverse He seems described standing with *Moses* and *Aaron* on his right hand and left.

P. 25. l. 26. *for* more, r. less.

P. 34, 35. In this Mannor were likewise the following Liberties or Freedoms, which brought a considerable profit to the Abbat as Lord of it. They

are thus reckoned up in the Pleas of the Crown in the County of Kent in K. Edward Ist's reign. 1. View of *Franc Plege*. 2. *Soke and Sake*. 3. The *Emends* of the assise of Bread and four Ale. 4. A *Pillory*, a *Ducking-stool* and *Gallows*. 5. *Infangenthef* and *Urfangenthef*. 6. A *Mercate* and *Toll*, viz. *Gavel-cestre* and *Fenestrage*. 7. *Wrec* of the Seas. 8. *Weyt* on land. It was likewise granted to the Men of *Faversham* as pertaining to the Abbat, that they should thro'out England be free and quit of toll, passage, murder, *daregeld*, *shire mulcts* and *lastage*, &c. The *Emends* of the assise of Bread, &c. are a pecuniary *Mulct* for compensation of the injury done the buyer by selling him Bread that wanted weight, or Ale that was not good, which *Mulct* was inflicted at the pleasure of the Abbat or his Steward. *Du-Fresne* observes that an *Emend* differs from a *Mulct* in this, that whereas the *Mulct* was given to the Judge, an *Emend* went to the injured party. *Infangenthef* and *Urfangenthef* is trying a Thief taken in the Mannor whether he live in or out of it. Passage was a tribute exacted from passengers or travellers. *Daregeld* was a tribute imposed for the driving away the Danes. *Shire-mulcts* was a penalty inflicted on those who came not to the County Courts. *Lastages* were a Customary payment required at Fairs for the carriage of their Wares.

P. 26. l. 11, 12. blot out both these lines.

P. 31. l. 10. The Instrument of surrendry of this Abby mentions some Estate belonging to it in *Essex*.

P. 36 l. 23. Thus *Clement Perchilde* by his Will orders that ' the residue of the five pound, bequeathed by him to the Abbat, be at the said lord's pleasure, and for the breaking of the ground where his body shall lye, the herse lyght, and for ryinging.'

P. 37. l. 13. The Farm of the Town of *Faversham*] The word *Farm* signified Rent: so that the Farm of the Town, &c. is the Rent of it. For it is to be remembered that from the time of the Norman Conquest downwards, the Cities and Towns of England were vested either in the Crown, or else in the Clergy, or in the Baronage or Great men of the Laity. Of the Cities, Towns and Burghs which the King had, some were vested in Him as part of the Original Inheritance of His Crown; Others by ancient *Escheat*. This Town of *Faversham* was of the former sort, viz. of the King's Own original Inheritance, as appears by that Venerable Record called *Domesday-boc*, where it is set down under the Title *TERRA REGIS*. But, it seems, this Farm or Rent was granted by K. *Stephen*, together with the Mannor, to the Religious of this Abby.

P. 47. l. 2. from bot. r. He was, it seems, some years after, when Sir Robert de *Bughersh* was Lord Warden.

P. 78. l. 28. add, which Charter was pleaded by their Attorney Richard de *Roylaund* in their behalf, A. R. 7 Edw. I. 1279.

P. 83. l. 18. add, The Liberties claimed by the Master and Brethren of this Hospital are thus represented in the Pleas of Freedom in the County of Kent, as granted to them by K. *Henry* their founder, viz. That they and

Placita de H. bertat. in Com. Kanc. 7 Ed. I. Rot. 58. M. S. pener Pet. le Neve Norreim, f. 3. a. Rot. 7 Edw. I. 1279. MS. f. 4 a, b.

and their men and their successors shall for ever be quit of all suits of the County, Hundreds, Wapentakes, and of all aids of Sheriffs and their Bailiffs, and of the View of Franc-Plege, and of Murder, and may safely receive and retain whatsoever lands they can reasonably get of whosesoever gift they are, as well within as without the bounds of the King's Forest, and that no Forester, nor Sheriff or their Bailiffs shall lodge at the Houses of the said Hospital or of their men, or shall take any thing of them against their Will. And that they and their men shall be quit of *communi misericordia* when it shall happen that they are convicted before the King or any of his Justices of the Bench or Itinerant *incidere in misericordiam nostram* to be fined at their pleasure: And that they and their men shall be quit of paying toll in any Market, and in all Fairs, and in all their passage of Ports, Ways and Sea thro' the whole Kingdom, and thro' all the King's Lands in which He can give them libertie: And of the living creatures which are called *Weyf*, found on the Fee of the Hospital, that they shall be the brothers of the same Hospital, unless any one sues for them who will and can prove that they are his, and unless they shall be sued for and demanded within a competent time according to the custom of the Country: All which aforesaid liberties they then pleaded to have had the full use of.

F I N I S.



and their men and their lands for the space of six years of all lands of the
County of Middlesex, Westchester, and of all lands of Shrewsbury and their Bailiwick
and of the View of Franc-Piege, and of all lands and any lands they receive
and retain whatsoever lands they can reasonably get, or whatsoever gift
they are, as well within as without the bounds of the King's Forest, and
that no Sheriff, nor Justice, or their Bailiffs shall lodge at the House of
the said Hospital, nor of their men, or shall take any thing of them against
their Will. And that they and their men shall be out of common judgments
when it shall happen that they are convicted before the King or any of
his Justices of the Peace or Justices of the Bench in any manner to be
fined at their pleasure: And that they and their men shall be quit of pay-
ing toll in any Market, and in all Fairs, and in all their passages of Ports, Ways
and Sea thro' the whole Kingdom, and thro' all the King's Lands in which
he can give them licence: And of the living creatures which are called Wylde
found on the Fee of the Hospital, that they shall be the brothers of the
same Hospital, unless any one find for them who will and can prove that they
are his, and unless they shall be found for and demanded within a competent
time according to the custom of the County: All which aforesaid liberties
they then pleased to have had the full use of.

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